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T. F. Torrance

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A BRIEF EXPLICATION of the first Fifty PSALMS:

BY

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PSAL. 106. 4.

Remember me O Lord, with the favour that thou beareſt unto thy people: O viſite me with thy ſalvation, that I may ſee the good of thy choſen, that I may rejoyce in the gladneſſe of thy Nation, that I may glory with thine inheritance.

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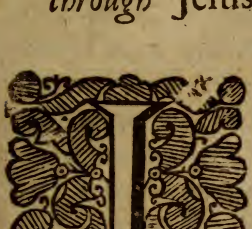
To the truly Honourable and Religious Ladies, my Lady Marqueſſe of Argyle, *and my Lady* Anne Campbell *her eldeſt daughter: Grace and Peace through* Jeſus Chriſt.



T is the good and wiſe way of God, in matters concerning this temporal life, to make manifeſt his bounty and kindneſſe to all men, how unkind and wicked ſoever they be, and not leave himſelfe without a witneſſe againſt complainers: But in the matters of ſalvation, and things which doe belong to eternall life, he uſeth not to extend his ſpeciall love ſo largely; for even the externall meanes of ſaving knowledge are beſtowed upon few Nations and People, in compariſon of the whole race of mankind, *Pſal.* 147. 19, 20. *He ſheweth his word unto* Jacob, *and his ſtatutes and his judgements unto* Iſrael; *he hath not dealt ſo with any Nation, and as for his judgements, they have not known them.* And though the people be few to whom the offer of ſalva-

tion is made, in comparison of the rest of the world; yet are they many in comparison of those who finde grace in the eyes of the Lord, to accept the offer of Grace tendred unto them in Christ Jesus; for *many are called, but few chosen, Mat.* 22.14. And albeit it be true, that Gods calling and election hath place in all rankes and estates of persons, higher and lower, learned or unlearned, rich and poor; yet doth this grace stretch it selfe to many moe of the meaner sort of people then of the wise, wealthy and honorable in the world, 1 Cor. 1.26. *Yee see your calling brethren, how that not many wise men after the flesh, not many mighty, not many Noble are called; but God hath chosen the foolish things in the world, &c.* Therefore so much the greater is the favour of God, which your souls have found, *most Honorable*, that you are made some of those few, yea after so comfortable a manner, that the daughter finding her selfe led by her Mothers hand, in her tender youth unto Christ the Saviour, looketh on her as her mother twise; and the Mother having power and place to draw the vaile of her daughters virginall modesty, retiredness, and prudence, which concealeth much of the lustre of accomplishments from the sight of others who stand at a greater distance, doth look upon her notable endowments, and growing graces, as more then a recompence of all the

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paines sustained in bringing forth, and bestowed upon education of such a plant, so well fitted for that which is most desireable in earth and heaven; And thus much I have reason for me to say, not only because it is my part, as I have occasion, to stir up parents, to study to have their children timously engaged to the Lord, in hope to have the more early and abundant comfort by them in their owne time; but also because I have been witnes of the Christian behaviour of both your Ladiships, in no small tryall of your faith & patience by the troubles of the times, both publick and private, for a number of years together; which experience hath now good use to fit and prepare your honours for a further exercise true beleevers are subject unto in this life, and for what this present time doth call unto all to be prepared for. This condition being in all ages incident to the godly, should not be looked upon in our time as if some strange thing did befall us: for it is the Lords ordinary way of dealing with his children, by changes of their condition outward and inward, by vicissitude of straits and outgates, by intercourse of Crosses and Comforts, and by much variety of severall conditions, powerfully to traine, advance, and settle their faith, and to increase the growth of all graces, accompanying salvation in them; for what we cannot conceive at one lesson, be-

cause

cause we are dull, he teacheth us by parts, in many & sundry instructions, all tending to bring us to a further measure of humiliation, and self denyal on the one hand, and of submission unto God, & faith in Christ on the other hand: And this way of God is made plain by the practice of the Saints, and laid open before us in the book of the Psalmes; whereof at this time I have onely taken a third part to handle by way of Essay, thereby to finde the advice of judicious brethren, how to satisfie, and edifie the Reader more in what is behind to be handled, if God be pleased to give further employment and assistance in this service; And this which here is offered to the edification of the Lords people, I have put forth under your Honours name, because of your constant affection to the study of the Scriptures, and respect to all the messengers of Truth, and to me for the Truths cause, for which I will still remaine

Your Honours much obliged servant

in the Gospell.

DAVID DICKSON.

TO
The READER.

CHristian Reader, *In this Essay on the Psalmes, as in other like pieces, on some other Books of Scripture, sent forth to the world from me, a part of my designe is still the same, that hereby I may try, if it may be the Lords will, to stirre up some more able instruments to lay open briefly, in this mould, or any other they please better, the chiefe Doctrines treasured up in the store-house of holy*

holy Scripture, whereby the Lords people may be solidly informed in the knowledge, and established in the faith of true Religion, by the most near and immediate way of drawing their light from the fountain of the Lords owne word: for this were a mean (as I humbly conceive) to cut off many needlesse disputes wherewith the world is filled; a mean to refute many errours, which the ignorance of Scripture and of the power of God hath bred and fostered in the Christian Church; a mean to prevent many mistakes wherein well-meaning zeale doth oft-times fall, for lack of a briefe manuduction into the true sense and intent of places mistaken. And I am not altogether out of hope, that the Lord shall hearken to my desire, and set some of his servants on work, ere it be long, to entertaine this motion, and to take a share also in the task. Mean time, I pray let my aime and endeavour be acceptable unto thee,

and

and do not take exception that so much is left un-said upon so pregnant passages of Scripture as I go through briefly, and that so much good matter is hinted at, and past by so quickly, and sometimes so abruptly; nor that the deductions of sundry doctrines from the ground, pointed at in the text, are oft-times not so convincingly cleared as you would; But take this consideration along with thee, That any longer insisting either in explication of the grounds of the Doctrines pointed at in the text, or in amplification of the Doctrines deduced from the grounds, would have marred much the intended brevity of the mould, wherewith both the learned, and such as have lesse leisure to read longer discourses, possibly will be well pleased, mainly for this cause that they are not much taken off their studies, or from their other necessary imployments, by this manner of writing: And wherewith also charitable

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censurers, will be content happily when they perceive that in this plainesse and brevity, every Reader shall quickly meet with good matter of meditation at least, whereby the smallest graines of sound truth, seen by this means among Readers, may by Gods blessing get root, watering, and increase in a good and honest heart: which blessing that it may be very large, shall be the hearty prayer of

Thy Servant in the
work of the Gospel,

DAVID DICKSON.

A BRIEF EXPOSITION

Of the first Fifty PSALMES.

ALbeit the Book of the Psalms be not composed after the manner of Humane Writings, in some such Method of Parts, as History or Art could possibly prescribe; yet it is so digested in Divine Providence, as the Order it hath, is far better then humane Artifice could have given unto it: For the scope of this Book being not only to teach us the Grounds of Divinity, for our Information, but also to direct us how to apply saving Doctrines practically to our selfe, and to make use thereof for Reformation of our Affections, and Actions, and to help us by the Example of the Practice and Exercise of Gods dear Children, to go after their footsteps, being led by this

Directory all along, as by the hand unto the fruition of Felicity, in higher and higher Degrees thereof, till we be perfectly possessed of it in Heaven. The Psalmes in relation to this scope are so placed, as the first Psalme having divided all men in two Ranks, in order to the way of seeking Felicity, doth give direction to us to chuse, not the counsel of the Wicked, but the Word of God for the Rule whereby to walk unto true Blessednesse: And the second Psalm giveth us God in Christ for a Captain and Leader to us, who is able to maintain his Church, and all those who shall follow this Rule, against all the Opposition which can be made against them by the Power and Multitude of the Wicked, who will not be bound by the bonds and cords (as they esteem) of this Rule of the Lords Law: And the rest of the Psalms do hold forth the Examples of Christ and his Followers, yoaked in Conflict with their Persecuters for Righteousnes sake; in all Assaults making use of their Covenant with God, and prevailing by his Power which upholdeth, directeth, comforteth them in all their Troubles, and giveth Victory and Delivery unto them out of them all: to the intent that every one who shall chuse to be truly blessed in the way prescribed of God (who only can give and maintain Felicity) may resolve and prepare themselves

ſelves for ſuch a life as the Saints have had in all Generations before them; that is, a life mixed with Croſſes and ſweet Comforts; a life wherein they ſhall be put to make uſe of their faith in God by Prayers, and ſhall not want for their anſwer, in due time, matter of Joy and Praiſes to God; a life compoſed of Variety of Godly Exerciſes, and alternating viciſsitudes of Conditions, as the bulk of this Book repreſenteth; but cloſing as this bundle of Pſalms cloſeth, with ſix times pure Praiſes, whereunto now and then the Lord frameth the heart of the Believer, with Joy unſpeakable and full of Glory: That endleſſe and uninterrupted Thankſgiving and Praiſe being reſerved to the Generall Aſſembly and full meeting of Chriſt, and all his Redeemed ones, at the great day of our Lords ſecond coming.

PSALM I.

THis Psalm teacheth, that no ungodly man is blessed, but the godly man onely, *ver.* 1, 2. Which is proved by three reasons: The first, because God doth blesse the godly even in this life with grace to bring forth good works profitable to themselves and others, in every state of life, *ver.* 3. But all that the wicked do for making themselves happy, shall be blasted, and found to be meer vanity, *ver.* 4. Another reason is, because after this life the wicked shall be secluded from the presence of God, and societie of the godly at the day of judgment, *v.* 5. The third reason, confirming both the former, is, because God approveth the way of the godly, and will make the end of the way of the ungodly destruction, *ver.* 6.

Ver. 1. *BLesſed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.*

2. *But his delight is in the law of the Lord, and in his law doth he meditate both day and night.*

FRom the pronouncing of the godly man to be the blessed man, and not the ungodly, *Learn* 1. Though sin and misery abound

abound among men, yet blessednesse may be attained; for God here pronounceth some *to be blessed*. 2. In relation to the seeking of blessednesse, all men, within and without the visible Church, are divided in *godly men*, that seek to be blessed in Gods way; and *ungodly men*, who seeke blessednesse, but not in Gods way; for so are they here all ranked. 3. To determine the Question, who is the blessed man, is competent to God onely, in whose hand alone it is to make a man blessed; for here he taketh it upon him, to pronounce the godly man *to be the blessed man*. 4. The ungodly do think themselves very wise in following the counsell of their own heart, and of others like themselves, that they may be blessed; But this is not the way of the blessed man, *He walketh not in the counsel of the ungodly*. 5. The ungodly do obstinately continue in the course of sinning, but the blessed man, if he be overtaken in a sin, doth not defend his sin, nor persist in it: *He standeth not in the way of sinners*. 6. The ungodly may come to that height at length, as to mock godlinesse, as meer folly, and to scorn admonitions and reproofs: But the blessed man doth never harden his heart so, as to mock piety in others, or instruction offered to himselfe, *He sitteth not in the seat of the scornfull*. 7. The blessed man maketh the word of God in holy Scripture to be his Counseller concerning the remedy of sin and misery, and to be the rule to walk by, till his blessednesse be perfected for the Scripture to him, for the obedience of faith, is a Law, and that fenced with supreme authority: *It is the Law of the Lord*. 8. In that measure that a man is godly and blessed, he maketh the word of God, which holdeth forth the way of reconciliation with God through the Messiah, Christ, the way of growing in communion with God through him, the matter of his chiefe delight, and contentment; *His delight is in the Law of the Lord*. 9. In that measure that a man delighteth in the Law of the Lord, he verseth himselfe therein upon all occasions. *In his Law doth he meditate day and night*.

Ver. 3. *And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leafe also shall not wither, and whatsoever he doth shall prosper.*

Ver.4. *The ungodly* are *not so: but* are *like th chaff which the wind driveth away.*

This is the first reason proving the Godly man to bee the only Blessed man, and not the ungodly: Hence learn, 1.In that measure a man studieth holy Communion with God, by delighting and meditating in his word, he shall be fixed and furnished with the influence of Grace from Christ, for the entertaining of Spiritual Life in him; *He shall be like a tree planted by the rivers of water.* 2. The man that maketh the word of God his delight, shall be made fruitfull in every good work, as opportunity is offered to him; *He shall be like the tree that bringeth forth his fruit in his season.* 3. This man shall be inabled to bear out a holy profession of his faith in, and obedience to God,in adversity,as well as in prosperity: *His leafe also shall not wither.* 4.Whatsoever Duty or Service to God this man goeth about, shall not want the assistance of God, nor success, nor acceptance at his hands; *Whatsoever he doth shall prosper.* 5. The ungodly man (whatsoever he may seem to be before the world) yet he is destitute of all Spirituall Life, and alien from the fellowship of Gods grace, unfit for every good work, ready, when tempted hard, to quit his counterfeit profession of Religion, and is cursed in all that he doth; for what the blessed Godly man is here said to be, the wicked is the contrary; *The ungodly are not so.* 6. Whatsoever appearance of godlinesse, or temporal prosperity, or hope of happiness the ungodly man seemeth to have, it shall be found but counterfeit, and shall stand him in no stead in his greatest need: *The ungodly are like the chaff which the wind bloweth away.*

Ver.5. *Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.*

The second reason proving the Godly man to be the *Blessed man*, and not the ungodly, is a consequence of the first: Whence learn, 1. Not only shall all that the ungodly man soweth to his fleshly Felicity, prove *chaff*; but also for his pains he shall answer to God in the day of Judgement, and there be condemned; for it is said, *Therefore the ungodly shall*

not

not stand in the Judgment. 2. Howsoever the Godly cannot enjoy one anothers fellowship in this life, for many reasons; yet at last they shall meet in a generall Assembly of all Saints, in the full fellowship of God, for there is a day of Judgement to be, wherein they shall stand, and not be casten or condemned, but shall be fully absolved, and remain in the *standing Congregation of the Righteous.* 3. Albeit now the ungodly and Godly do live together, mixed in one Kingdom, City, Incorporation, visible Church, Family, and Bed, possibly, yet there shall be a perfect separation at last, of the one from the other, for sinners (or servants of sin) *shall not stand in the Congregation of the Righteous.*

Vers. 6. *For the Lord knoweth the way of the Righteous: but the way of the ungodly shall perish.*

The third reason confirmeth the former two: Whence learn 1. Albeit there be no man that liveth and sinneth not, yet the godly man, being justified by faith, and carefull to bring forth the fruits of faith, is not a sinner in Gods esteem; for he is here called *Righteous.* 2. However there be many imperfections and failings of the Godly mans actions, yet the course he keepeth and way which he endeavoureth to walk in, is holy and acceptable to God; *For the Lord knoweth,* or *approveth the way of the Righteous.* 3. Let the men of this world please themselves, and applaud one another in their Godlesse carriage; yet the end of their course shall be everlasting destruction; *for the way of the ungodly shall perish.*

PSAL. II.

That this Psalme doth mainly, if not only, concern Christ, appeareth first by this, That it hath not so much as *Davids* name in the Inscription, albeit he did write it: and by *Act.* 4. 25, 26. where it is appropriate to Christ. This Psalm hath two parts; in the former is set down the stability of

Christs Kingdome, against all the enemies thereof, *ver.*1, 2, 3. First, Because God the Father taketh part with his Son, against all his Enemies, and will establish Christs Kingdome, maugre them all, *ver.*4, 5, 6. Secondly, Because in the Covenant of Redemption, the Father hath promised to the Son enlargement of his Kingdome, and Victory over all his Enemies, *ver.*7, 8, 9. In the later part of the Psalme the Prophet delivereth the use of this Doctrine in an Exhortation to great and small, to repent of their sins, and to beleeve in Christ, *ver.*10, 11, 12.

Ver. 1. WHy *do the Heathen rage, and the people imagine a vain thing?*

2 *The Kings of the earth set themselves, and the Rulers take counsel together, against the Lord, and against his Anointed,* saying,

3 *Let us break their bands asunder, and cast away their cords from us.*

THE Prophet sheweth, That in vain shall Christs enemies oppose his Kingdome: Whence learn, 1. That the ungodly world being strangers from the life of God, are incensed in a mad mood against the Church and Kingdome of Christ in the world, *The Heathen rage*, saith he, to wit, against the Visible Government of Christ in his Visible Church, as appeareth *ver.*2, 3. 2. Their Opposition is altogether unjust, without cause, and reasonless; for being asked, they cannot render a reason *Why?* 3. Though Christ's Enemies promise to themselves success in their opposition to Christ, and that they shall surely overturne his Kingdome, yet shall their imaginations prove folly; they shall not prevail, *for they imagine a vain thing*, which is impossible to be effectuate. 4. The chief Instrument that Satan stirreth up against Christ, to be Heads and Leaders to Heathen and godlesse

leſſe people in oppoſing and perſecuting Chriſts Kingdome and Church, are the Magiſtrates, Rulers, and States-men, that he may colour his malice with the ſhadow of Authority and Law; for *the Kings of the earth and Rulers ſet themſelves*, to wit, in oppoſition to him. 5. In this attempt the great ones among men agree more eaſily together, then in any thing elſe; they fix their reſolutions, communicate their counſels and conjoin their power; *The Kings of the earth ſet themſelves, and the Rulers take counſel together.* 6. Howſoever the Perſecuters of the Church conceive themſelves not to oppoſe God, but men only, when they trouble his people and ſervants for Righteouſneſſe, yet becauſe the Quarrel is the Lords, therefore their oppoſition is declared here to be *againſt the Lord, and his Annointed*, or *his Chriſt*, who is diſtinguiſhed here from the *Lord*, in regard of his Incarnation, Mediation and Offices, being otherwiſe, in reſpect of his God-head, one in Eſſence with the Father and the Holy Spirit. 7. Though the Law and Ordinances of God be moſt Holy, moſt Equitable, moſt Harmleſſe, yea, alſo moſt profitable; yet the Wicked eſteem of them, as they call them here, *Bands and Cords*, becauſe they curb and croſſe their carnal Wiſdome and Licentiouſneſſe of life. 8. It is not enough to the wicked to diſobey and reject the Law and Ordinances of Chriſt, for their own part, but they will alſo have them aboliſhed, that God in Chriſt ſhould not have a Church at all, at leaſt in their bounds or where they have power; *Let us break their bands aſunder and caſt away their cords from us.*

Ver. 4. *Hee that ſitteth in the Heavens ſhall laugh: the LORD ſhall have them in deriſion.*

5. *Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.*

6 *Yet have I ſet my King upon my holy hill of Sion.*

The firſt reaſon of the ſtability of Chriſts Kingdome is, becauſe God ſcorneth mens oppoſing thereof, and will vex his enemies, and ſettle Chriſts Kingdome in his viſible Church, in the ſight of his enemies: Hence learn, 1. Though the-

the Church visible, and the Ordinances of Christ be among the feet of Potentates, and Christs subjects want wisdom and power on earth, to defend themselves, yet their maintainer is *omnipotent* God, judge over all, even *he that sitteth in Heaven.* 2. All the devices and conspiracies of men against Christs Kingdom, (how terrible soever to Gods people) are but ridiculous, and foolish attempts in Gods sight; *The King that sitteth in Heaven shall laugh at them all,* and expose them to mockery before men: *He shall have them in derision.* 3. After the Lord hath made manifest the intent of his enemies, and brought their foolish and madd purposes to light, he will not fail to manifest his mind, and just indignation against them; for *then shall he speak to them in his Wrath.* 4. The Lord hath his appointed time wherein he will arise, and vex the enemies of his Church, partly by disappointing them of their hopes, and partly by inflicting sore plagues upon them; *Then shall he vex them in his sore displeasure.* 5. When the Lord ariseth to judge the enemies of his Church, then doth he give a further manifestation of his purpose to establish his Church, and the visible Kingdome of Christ in the World, maugre all opposition: *Yet have I set my King upon my holy hill of Zion.* 6. Though all Kings and Kingdoms belong unto the Lord, yet he owneth the Church (represented by the hill of Zion) and he owneth his Son Christ the King thereof, in a special manner, as his peculiar property, wherein he glorieth more then in all his works; therefore saith he, *I have set my King upon my holy Hill*; this is the Speech of God the Father, speaking by his Spirit in the Prophet concerning *Christ* his Son.

V. 7. *I will declare the Decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee.*

8. *Ask of me, and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

The second reason of the stability of Christs Kingdome is, the decreed agreement between God the Father and the Son, in the Covenant of Redemption; some Articles whereof

of Christ by his Prophet doth here reveal; for this is the speech of Christ the Son of God, to be incarnate, speaking by his spirit, concerning the stability of the Church, & his Kingdome over it: Whence we learne. 1 The faith of the Saints, in time of the persecution of the Church, may, and should rest perswaded of the stability of the Church, and of Christs Kingdome in it, because it is grounded upon the mysterious and unchangeable decree of God, which here is brought to light, *I will declare the decree*, saith Christ, not as yet incarnate. 2 It is Christs office as Prophet, to reveale the secret counsell of the Trinity, being the substantiall word of the Father; and who before the world was created, was with God, and was God, *John* 1. 1, 2. *I will declare the decree*, saith the Son of God. 3 The Son of God as he is a person, concurring in the decree of establishing of the Church, and Kingdome of God in it, against all opposition; So is he party contracter in the Covenant of Redemption: And as he is the promiser, and undertaker to pay the price of the Redemption of his people; so also is he the receiver of promises, made in favour of his Church and Kingdome: It is he to whom the Father directeth his promise concerning his Church, *First & immediatly*; for the Son in declaring the decree, saith, *The Lord said to me*. 4 It is one of the Articles of the Covenant of Redemption, That the promised *seed of the woman*, the Redeemer of his people, the promised seed of *Abraham*, the Messiah and Saviour of the Elect, the promised son of *David*, and true King of *Israel*, after his incarnation, shall not be disowned of the Father; But in and after his deepest humiliation and sufferings, as he shall be, and remaine really the very Son of God, so shall he really at the set day, be acknowledged by the Father, to be the onely begotten Son of God, which day, is the day of Resurrection of Jesus Christ from the dead, as the Apostle, *Rom.* 1. 4. doth teach us, saying, *He was declared to be the Son of God with power, by the resurrection from the dead*; For the Resurrection of Jesus Christ was a reall speech, saying to Christ in the audience of all the world, in effect as much as, *I declare thee this day to be my Son, my only begotten Son, one in substance with me eternally*. 5 The declaration of the decree of manifesting of Christ to be the Son of God, is a sufficient demonstration of the impregnable stability of the Church,

Church, maugre all the opposition of all the power in the world; for to this very end is the decree of revealing Christ to be the Son of God, here declared. *Thou art my Son whom I have begotten*, is proof abundant, for this is the Rock whereupon Christ undertaketh to build his Church, against which the gates of hell shall not prevaile, *Mat.* 16. 16. 18. and *who is he that overcometh the world*, saith *John*, *save he that believeth that Christ is the Son of God*, 1 *John* 5. 5. 6 Another article of the Covenant of Redemption here declared is, That after Christs Resurrection, and declaration of his formerly over-clouded God-head, he should continue in the office of his mediation, and intercession; and by vertue of his payed ransome of Redemption, call for the enlargement of his purchased Kingdome among the Gentiles; for this is the Fathers compact with the Son, saying, *Ask of me, and I will give thee the Heathen.* 7 The opposition which the world shall make to the Kingdome of Christ, shall not hinder the enlargement and spreading thereof; but by the intercession of Jesus Christ, *the Heathen shal be his inheritance, and the uttermost parts of the earth his possession*; not his by a short tack, or lease for some few years, but a *lasting inheritance*, and constant *possession.* 8 The necessity of prayer is pointed out to all the Lords people by this, that the possession of the purchase which our Lord hath made by his precious blood, is to be drawne forth by a sort of *Prayer and Intercession* suitable to Christs person; *Ask of me*, saith the Father, *and I wil give thee the Heathen, &c.*

9. Thou shalt breake them with a rod of Iron, thou shalt dash them in pieces like a Potters Vessel.

A third article of the covenant of Redemption, is, a promise made to Christ, of full victory over all his and his Churches enemies, *ver.* 9. Wherein observe, 1 That Christ shall not want enemies, who will not onely for their own parts, refuse salvation offered by him, and subjection to be given to him; but also will oppose him, and make head against him, till he destroy them; for these Kings and Rulers spoken of *ver.* 2,3. will not cease, *till he break them, and dash them in pieces*; and these are here understood, as repeated from v. 1,2,3.

2 Though

2 Though Christs Church be weake and unable to help it selfe against persecution, yet Christ will own the quarrell, and fight against all the enemies thereof himselfe, whereunto he is sufficiently furnished, for *he shall break them in pieces with an Iron rod.* 3 Though the enemies be numerous and strong, being compared with the godly, whom they doe persecute, yet compared with Christ or looked upon by him, they are but weake, brittle and naughty things. *Thou shalt dash them in pieces as a potters vessel.*

Vers. 10. *Be wise now therefore, O yee Kings: be instructed, yee Judges of the earth.*

11 *Serve the Lord with fear, and rejoyce with trembling.*

11 *Kisse the Son lest he be angry, and yee perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him.*

This is the later part of the Psalme, wherein the uses of the former Doctrine are set down. Whence learn; 1 The more clear advertisement is given concerning the sin and danger of opposing of Christs Kingdome, cause, worke or people; the more wary should all men be, and namely Potentates, as they love their places or soules, to eschue this evill; for he hath said, *Be wise now therefore, O yee Kings and Judges of the Earth.* 2 Though it may seem wisedom to make and execute lawes in prejudice of Christ, and his cause, rather then vent their malice without a pretence; yet it is more wisdom to cease from opposition, and take laws from Christ; for so the Lord doth reckon, saying, *Be wise now therefore, and instructed.* 3. If any be guilty of this sin, and not as yet smitten for it, the goodnes of God offereth to him mercy in time, and steppeth in timously to take off the snares of flatterers, who use to harden men, and especially great men, in this sinne: *Be wise now,* saith the Lord, *O yee Kings.* 4 It is no disparagement to the greatest Monarchs (but a mean for them to eschue the wrath of God) to be subject to Christ Jesus, to stand in aw of him, to submit themselves to him, and promove his service to their power; for the command to all, and to them in speciall, is, *Serve the Lord in fear.* 5. As there is matter of

fear

fear to Christs Subjects, lest they provoke him; so there is matter of rejoicing for them to be under his Government, and these two affections may well consist in his service: *Rejoyce in trembling*: yea there is no right rejoicing in any thing without some mixture of fear to offend him. 6. Because Christ Jesus the Son of God, is a lovely King, bringing Righteousnesse and Eternal life to all his true subjects, hee should be submitted unto, and imbraced (when he offereth grace) very heartily: To this end, *Kisse the Son*, or do him homage, is added; for to kisse is a signe of religious adoration, *Hos.* 13. 2. and a sign of homage and hearty subjection, 1 *Sam.* 10. 1. 7 Where grace offered by Christ Jesus is refused, the refusing of mercy shall procure more anger, then all former sins; *kisse the Son lest he be angry.* 8. When Christ taketh a refusall of a man, to whom grace is offered, wrath will follow, to the cutting off of the refuser from all means of happinesse, both temporall, which he hunteth after; and eternall, which is offered in Christ unto him, and to the bringing upon him utter perdition; for it is said, *Kisse the Son lest he be angry, and yee perish from the way.* 9 Unspeakeable must the wrath of God be, when it is kindled fully, since perdition may come upon the *kindling of it but a little.* 10. Remission of sin, delivery from Wrath, communion with God, and life everlasting, are the fruits of imbracing of Christ, of closing in Covenant with Christ, and resting on Christ; *For blessed are all they that put their trust in him.*

PSAL. III.

A Psalm of David when he fled from Absolom his son.

This Psalm holdeth forth a notable proof & benefit of faith in *Davids* experience; who when his own son *Absolom* rebelled against him, and forced him to flee for fear of his life, did first lay before the Lord his pitiful condition, *ver.* 1, 2. Secondly,

ly, He setled his faith on God, prayed, and obtained a comfortable answer, was quiet and refreshed in soul and body, and made confident against all fears possible, *ver.* 3,4,5,6. Thirdly, He continueth in prayer, confirming his faith from former experience, *ver.* 7. And lastly, he giveth forth the use of his experience to the Churches edification in a general doctrine. *ver.* 8.

FRom the Inscription, learn, How great calamity may befall the best of Gods children, and that from those persons, from whom they could least expect to be troubled: for *David* was deserted of his own subjects, and chased from his Palace and royall State by his own son *Absolom*. 2. Although the Lord do not follow the sins of his children with vindictive justice, yet by the sharp rods of fatherly correction, hee can make his own children, and all the beholders of their scandalous sins see how bitter a thing it is to provoke him to wrath, as once *David* did. 3. Even when sin hath drawn on judgement, God must be dealt with for relief, no lesse then if it had been sent for triall onely; as *David* doth in the case of the correcting and purging of the pollution of his family, by the insurrection of his son against him.

Ver. 1. *LOrd, how are they increased that trouble me? many are they that rise up against me.*
2. *Many there be which say of my soul, There is no help for him in God.*

FRom his laying before God his pitifull condition: Learn 1. The man who believeth in God, hath an advantage above whatsoever any ungodly man can have in the time of trouble: he hath the Lord to go unto for comfort and relief, of whose kindnesse he may make use as *David* did here, laying out his trouble before him, and saying, *Lord, how are they increased that trouble me?* &c. 2. The world counteth a mans case desperate, when they see no worldly help for him. *Many*

say,

say, There is no help for him in God. 3. Merciless beholders of the corrections of Gods children for their sins, think and say also oft times, that God is following them with vindictive justice, and is destroying them both in regard of their souls and bodies, &c. without mind of mercy to them. *Many say of my soul, There is no help for him in God.* 4. Tentation to despair of relief, doth accompany unexpected and sad troubles; and this is more grievous then the trouble it self; Therfore *David* presenteth this tentation before God in the last room, as the heaviest part of his exercise, with a note of uplifting the mind and voice. *Selah.*

Vers.3. *But thou, O Lord,* art *a shield for me, my glory, and the lifter up of mine head.*

In the second place he sheweth how he made use of faith in prayer; and what fruit he received thereby: whence learne, 1. The nature of true faith is to draw the more neare to God the more it be driven from him, *Many say, no help in God; but thou art my shield.* 2. God is a counter-comfort in all calamity, our shield in danger, our glory in shame, *the lifter up of our head* in dejection. 3. As there is relief in God out of all evill, so faith seeth in God sufficient helpe from all evill, and in speciall that the sword of the enemie cannot be so neare, but he can interpose himselfe, as a *shield* to ward off the blow: *But thou O Lord art a shield round about me,* &c. yea faith seeth in God matter of rejoycing and gloriation in the midst of all the shame and disgrace which men can cast upon the believer, and can make a man say to God, *Thou art my glory.* In a word, faith seeth goodness and power in God to raise the Beleever out of the lowest condition wherein he can be: *Thou art the lifter up of my head.*

Ver.4. *I cryed unto the Lord with my voyce, and he heard me out of his holy hill.* Selah.

5. *I laid me down and slept; I awaked, for the Lord sustained me.*

6. *I will not be afraid of ten thousands of people that have set* themselves *against me round about.*

From the exercise of faith, and the fruits of it, in these three

three verſes: *Learn* firſt, The conſcience of ſeeking God by prayer, is an eaſe to a man, not onely for the time preſent, while he is in prayer pouring out his heart; but refreſhfull alſo, when 'tis looked back upon: therefore by way of gratulation, ſaith *David* here, *I cryed to the Lord.* 2. Faith in a ſtrait ſtirreth up affection and earneſtnes in prayer, and maketh the whole man be taken up about it: *I cryed to the Lord with my voice,* ſaith he. 3. The prayer of Faith ſhall not want an anſwer, and the return thereof is worthy to be attended, and marked, when it is obtained; *I cryed, and he heard me.* 4. The prayer of Faith truſteth God in Chriſt, as the propitiatory and mercy ſeat, and ſeeketh audience and anſwer onely for Chriſts cauſe, whoſe ſacrifice and mediation, and benefits were ſhadowed forth in the Tabernacle: And the believer, as he ſhould take heed that his prayer go up to God through Chriſt, ſo ſhould he obſerve how it is anſwered, and returned alſo through Chriſt, repreſented by the Ark in the Tabernacle, pitched on the holy hill of Sion: *He heard me alſo out of his holy Hill.* 5. In the greateſt extremity of danger, a believer may have his mind quieted, and his body refreſhed alſo, after that in faith he hath had his recourſe to God, and hath caſten his care upon him: *I laid me done and ſlept, I awaked.* 6. The quietneſs and ſetledneſs of a mans heart by faith in God, is another ſort of work, then the natural reſolution of manly courage; for it is the gracious operation of Gods ſpirit upholding a man above nature, and therefore God ought to have all the glory of it: *The Lord ſuſtained me.* 7. When the Lord will anſwer the believer to his comfort, he can not only ſatisfie him in the particular which he prayeth for, but alſo furniſh him with confidence againſt whatſoever evil can be apprehended by him for time to come: *I will not be affrayd of milions of people, that have ſet themſelves againſt me round about.* 8. When faith finds it ſelfe welcome to God, 'tis able to give a defiance to all adverſaries; more or fewer, weaker or ſtronger enemies, all are alike deſpiſed: *I will not be affrayd of thouſands of people.*

Verſ. 7. *Ariſe, O Lord, ſave me, O my God, for thou haſt ſmitten all mine enemies upon the cheeke bone: thou haſt broken the teeth of the ungodly.*

In the third place he continueth to pray againſt the evil,

which might thereafter follow: *whence Learn,* 1. Faith in God is not a bragger, nor confident in the mans own strength, or imagination; but humbly dependeth on God, and continueth in prayer, so long as the danger remaineth; as *David* doth here after delivery received. 2. The covenant of grace, wherein the believer is entered with God, furnisheth him with confident prayer, and hope of salvation: *Save me, O my God.* 3. When faith is fixed upon God covenanted, then by-gone experiences do come up as pinnings in the bigging of a wall, to bolster it up, and confirme it; *For thou hast smitten all mine enemies upon the cheeke bone, thou hast broken the teeth of the ungodly.* 4. God smites the *pride* of persecuters with a shamefull stroke, and their *beastly cruelty,* with breaking their power, *Thou hast smitten mine enemies on the cheek bone, thou hast broken the teeth of the ungodly.*

Vers. 8. *Salvation* belongeth *unto the Lord: thy blessing* is *upon thy people. Selah.*

From the last part of the Psalme, wherein he giveth forth from his own experience a general Doctrine, for the comfort of all the Lords people, *Learn:* 1. The use of the experience of the Godly, should be the confirmation of the faith of all others, as well as of their own: as here is seen. 2. The fruit of the Lords putting his own in straits, is to make them and all men see, that he hath waies of deliverance, more then they know of; and that he will save his own, when men do count their case desperate: For *Salvation belongeth to the Lord.* 3. Whatsoever mixture his people do find of crosses and comforts, or vicissitude of danger and delivery, adversity or prosperity, still the course of blessing of them standeth, which now and then they are forced to acknowledge to the Lord: *Thy blessing is upon thy People.*

PSAL. IV.

To the chiefe Musician on Neginoth. A Psalm of David.

Another experience of *David,* as an example of a Christian sufferer, unjustly persecuted and scorned

ned for his piety by his profane enemies, such as *Saul*, and his Courtiers were: wherein first he setteth down his prayer, *ver.* 1. Then being comforted in God, he insulteth over his enemies, and glorieth in Gods favour, *ver.* 2, 3. Thirdly he exhorteth his enemies to repentance, and faith in God, *ver.* 4, 5. Fourthly, He preferreth the blessednesse of his estate above whatsoever the worldly man can enjoy, *ver.* 6, 7, 8.

FRom the Inscription of this Psalm, which is the first, wherein mention is made of chief Musicians, or musicall instruments: *Learn*, 1. The praise of God, and the joy of his Spirit, allowed on his people, do surpasse all expression which the voice of words can make; for this was signified by the pluralitie, and diversitie of musicall instruments, (some of them sounding by being beaten, some of them by being blown,) superadded to the voice of singing in the pædagogie of *Moses*, 2. Albeit the ceremoniall, figurative, and religious use of musicall instruments be gone, with the rest of the Leviticall shadowes, (the naturall use of them still remaining:) yet the vocall singing of Psalmes in the Church is not taken away, as the practise and doctrine of Christ and his Apostles makes evident; and so the voice of a *Musician* in the publick worship still is usefull. 3. The Psalmes are to be made use of with discretion, as the matter of the Psalm, and edification of the worshippers doth require. And in the publick, it is the called Minister of the Congregation his place, to order this part of the worship with the rest; for this the direction of the Psalmes, *To the chief Musician*, giveth ground.

Ver. 1. *HEar me when I call, O God of my righteousnesse: thou hast enlarged me when I was in distresse, have mercy upon me, and hear my prayer.*

FRom his prayer, *Learn*, 1. Though there bee many and divers troubles of the godly, yet there is but one God to give comfort and reliefe, and one way to draw it from God,

to wit, by prayer in faith, *Hear me when I call.* 2. Albeit the conscience of much sin be opposed to the prayer of the believer, yet the everlasting righteousnesse of faith, (whereof the Lord is God, author and maintainer for ever) doth open the way to the suppliant, specially when he cometh to God in a righteous cause, *Hear me, O God of my righteousnesse.* 3. Acknowledgement of by-past mercies in former experience is a good preparation for a new mercy, and a mean to strengthen our faith to receive it, *Thou hast enlarged me when I was in distresse, have mercy upon me, and hear my prayer.* 4. Faith is a good Oratour and a noble Disputer in a strait; it can reason from Gods readinesse to hear, *Heare mee when I call, O God.* And from the everlasting righteousnesse given to the man, in the justification of his person: *O God of my righteousnesse:* and from Gods constant justice in defending the righteousnesse of his servants cause, *O God of my righteousnesse:* and from both present distresses, and those that are by-past, wherein he hath been: and from by-gone mercies received, *Thou hast enlarged me when I was in distresse:* and from Gods grace, which is able to answer all objections from the mans unworthinesse, or ill-deserving: *Have mercy upon me, and hear my prayer.*

Vers. 2. *O ye sons of men, how long* will ye turn *my glory into shame?* how long *will ye love vanity,* and *seek after leasing: Selah.*

3. *But know that the Lord hath set apart him that is godly for himselfe: the Lord will hear when I call unto him.*

In the next place, after comfort received, he triumpheth in Gods good will over all his enemies. *Whence learne,* 1. Though a godly man, when he is both persecuted for righteousnesse, and mocked for his piety, may hang his head in his trouble for a little, till hee go to God with his complaint; yet after that he is comforted, hee will be able to speak a word to his mockers, and boldly to insult over them, time about; as after prayer, *David* here turneth him to speak to the *sons of men.* 2. Mockers of piety, when pious men are under affliction, do bewray themselves to be still in the state of nature, and destitute for the present of the Spirit of regeneration: For *David* calleth them, in relation to their sinfull condition, *O ye sons of men.* 3. Though faith in God, and calling on him in trouble,

trouble, and innocency of life under persecution, be the highest commendation, and glory of a man; yet the wicked, (though oft convinced of Gods goodnesse to such persons) do not stand to reproach piety, as a matter of scorn, so oft as God doth suffer the godly to fall in calamity, *How long will ye turn my glory into shame?* 4. Meer naturall men cannot be made wise, neither by the word of God, nor by experience in their own, and others persons, to consider that things of this earth, as temporarie riches, honour, and pleasure, are nothing but vanity, and deceiving lies, which promise something, and pay nothing but vexation of spirit, because of guiltinesse and misery following upon the abuse of them. *How long will ye love vanity, and seek after leasing?* 5. The most satisfactory revenge, which the godly can desire of their persecutors and mockers, is, to have them turn converts, to have them recalled from the vanity of their way, and brought to a right understanding of what concerneth their salvation, whereunto the godly are ready to offer themselves admonishers of them, and instructers, as here the Prophet doth, *O ye Sons of men, how long? &c. But know, &c.* 6. The cause of the worlds despising of piety in the persons of God's afflicted children, is the grosse ignorance of the precious priviledges of the Lords sincere servants: the world cannot think that the godly in the midst of their calamities are Gods peculiar jewels, chosen and called out of the world, for honouring of God; admitted to fellowship with God in this life, and appointed to dwell with him for ever. Therefore, *know*, saith *David*, as speaking to ignorants, *That God hath set apart for himself, him that is godly.* 7. This is one of the priviledges of the godly, that how oft soever they are put to their prayers, by trouble or tentation, so oft they get audience, upholding, comfort, and delivery; as their crosses do abound, so do their consolations; as the Prophet testifieth, saying, *The Lord will hear me when I call upon him.* 8. The experience of one of the Saints concerning the verity of Gods promises, or the certainty of the written priviledges of the Lords people, is a sufficient proof of the right which all his children have unto, and ground of hope for their partaking in the same mercies in their need, therefore *David*, to prove his generall doctrine, set down in the first part of the *verse*, he saith, *The Lord will hear me when I call unto him.*

Ver. 4. *Stand in awe and sin not; commune with your own heart upon your bed, and be still. Selah.*

5. *Offer the sacrifices of righteousnesse, and put your trust in the Lord.*

In the third place, he exhorteth his enemies to repentance, and faith in God; wherein as he laid down the course which they should keep, to wit, to have their *judgment* well informed in the principles of Religion, in the former verse; so here in this verse he will have their *heart* and *affections* reformed: and in the following verse hee will have their *actions* also reformed in relation to the duties of the first and second Table, and their actions to flow from their faith in God. *Whence learn,* Repentance is not reall and sound, till the heart be affected with the sense of sin by-past, and fear of sinning hereafter, and be brought in subjection under the dreadfull Majestie of God: therefore after instruction, *ver.* 2. 3. Hee saith here, *Stand in awe and sin not.* 2. The mean prescribed of God for to make the heart sensible of its condition, is the serious and daily examination of the conscience, posing it to answer all interrogatories concerning the mans conformitie to Gods law, and that in *secret,* in the *night,* without distraction: for a man had need to have his wits about him, when hee goeth to examine a deceitfull thief: to this purpose saith he, *Commune with your hearts on your beds.* 3. The fruit of daily, serious examination of the conscience, concerning sin committed, is, to make a man humble, quier, and submissive to the Lord: this he insinuateth in foretelling them that thus they *shall be still, or silent,* not opening the mouth to excuse their sins, or to mock the godly. As for reformation of their lives in relation to the law of God, *ver.* 5. he teacheth, 1. That the formall discharge of the externall ceremonies of Religion will nor prove a man to be a true convert, or a sincere penitent; but the true sacrifice of Christs obedience unto the death, signified by the externall sacrifices, must be looked unto; and the sacrifice of thanksgiving and well doing, and the dedication of the whole man to the service of God, must testifie the truth of repentance. Therefore in opposition to the externall ceremoniall sacrifice, he commandeth to *offer the sacrifices of righteousnesse.* 2. When a penitent hath for evidencing the sinceritie of his turning to God, brought forth fruit sutable to repentance, he must not lay weight upon his works, but lay all his confidence upon Gods

Gods free grace, who justifieth the true convert by faith only: Therefore, after commanding them to offer the sacrifices of righteousnesse, he directeth them, saying, *Put your trust in the Lord.*

Ver. 6. *There be Many that say, Who will shew us* any *good? Lord, lift thou up the light of thy countenance upon us.*

7. *Thou hast put gladnes in my heart, more then in the time that their corne and their wine increased.*

8. *I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.*

In the last place he commendeth his own blessed estate, and to enforce the former exhortation, he compareth the happinesse which the worldling doth seeke after, with the spirituall joy which is granted to the godly, and preferreth the last far before the other. *Hence Learn.* 1. The blind worldlings, ignorant of what is truly good, are taken with insatiable wishing, and seeking for some earthly thing, whereby they conceive they may be happy. Of those speaketh he, saying, *There be many that say, who will shew us any good.* 2. The truely godly joyne one with another, in seeking their felicity in Gods favour, and in the sense of his reconciliation, and not in seeking the worldly mans choice: for in the opposition to the worldlings wishes, David with the rest of the godly, saith, *Lord, lift thou up the light of thy countenance upon us.* 3. The comfort of Gods Spirit, and sense of a mans reconciliation with God in Christ, is greater then any worldly joy can be, and is able to supply the want of riches, honors, and pleasures worldly, and to season, yea and swallow up the sense of poverty, disgrace, and whatsoever other evill. This David testifieth by his own experience, saying, *Thou hast put gladnes in my heart, more then in the time that their corne and wine increased.* 4. Faith in God, as it bringeth joy, so also peace unspeakable, and passing understanding, in the midst of trouble: This Davids experience teacheth also. *I will both lay me down in peace and sleep*, notwithstanding of all the oppositions the sons of men made unto him. 5. Whether God do give means of safety, or none at all which can be seen, preservation and safetie is his gift, and the making a man observe the

benefit of preservation is another gift also: wherefore, *David* giveth the glory of both unto God, Thou *only makest me dwell in safety.*

PSAL. V.

To the chief Musician upon Nehiloth. A Psalm of David.

David as a type of Christ, and one of the number of his afflicted followers, set forth in his affliction, as an example of exercise to others, in after ages, doth pray for himself and against his Enemies, using sundry arguments to strengthen himself in his hope to be heard: First, from the grace of God bestowed on himself to use the means, *ver.* 1,2,3. Secondly, From the justice of God against his wicked enemies, *ver.* 4, 5, 6. Thirdly, From his own stedfast purpose and desire to continue in Gods service, and to walk so uprightly, as the enemie shall not have advantage of him by his miscarriage, *ver.* 7. 8. Fourthly, From the ripeness of sin in his adversaries, which did prepare them for sudden destruction, *ver.* 9. 10, Fifthly, From the certain hope of joy, and defence, and spirituall blessing to be bestowed on himself and all believers, out of the free love and and favour of God toward them, *ver.* 11, 12.

Ver. 1. *GIve ear to my words, O Lord, consider my meditation.*

In his strengthening of his hope to be heard, from the grace of God bestowed on him, to use the means for obtaining a good answer, *Learn,* 1. When the Lord giveth us a mouth to speak to him, there is ground of hope he will grant an eare to

to us; for so reasoneth David, *Give ear to my words, O Lord.* 2. In time of trouble, the heart hath more to say to God, then words can utter; and what a man cannot express, the Lord wil take knowledg of it, no less then of his words; This the prophet hopeth for, saying, *Consider my meditation.* 3. When extreamity of danger forceth a way to the Lord, the believers necessity hath a voice, lowder then his expressed words. and whereunto the Lord will give eare; *hearken to the voice of my cry.* 4. It is a point of spirituall wisedome for the helpe of our faith, to take hold of those relations we have to God, whereby we may expect what we pray for, as David doth here, when he would have protection and delivery, saying, *My king, & my God.* 5. Faith knoweth no other to pray unto for helpe, save God alone, nor any other way to be helped, save by perseverance in prayer; *For unto thee will I pray*, saith he. 6. Resolved Importunity in prayer must be joyned with taking hold of the first and fittest opportunity offered for prayer: *My voice shall thou heare in the morning, O Lord*, saith he. 7. Calling on God in trouble, with dependence on him, doth give hope of audience, and deliverie by him, by way of a convincing Syllogisme, whereof the promise of deliverie made to such as call on the name of the Lord in the day of trouble, is the first proposition; the conscience of resolved calling on him maketh the assumption or second proposition; and faith concludeth the expectation of deliverance: for the prophets reasoning is this in effect, whosoever they be, that pray to the Lord in their trouble, thou wilt heare them: But I doe pray to thee, and do resolve to continue praying: Therefore thou O Lord wilt heare me.

Ver. 4. *For thou* art *not a God that hast pleasure in wickednes: neither shall evill dwell with thee.*

5. *The foolish shall not stand in thy sight: thou hatest all workers of iniquity.*

6. *Thou shalt destroy them that speak leasing: the Lord will abhorre the bloody and deceitfull man.*

In the second place, he reasoneth from the justice of God against his enemies: *Whence learn*, 1. The worst qualities in the adversaries of the godly, doth furnish good matter of Faith and Hope to the beleever to be rid of them: for this use doth *David* make of the wickednesse of his enemies in these three

three verses. 2. Such as take pleasure in sin, God cannot take pleasure in them: *Thou art not a God*, saith he, *that hast pleasure in wickednesse*: And such as will not part with sin, God shall separate them from his companie; for it is said, *Neither shall evill dwell with thee.* 3. Let wicked men seem never so wise Politicians among men, yet shall they be found mad fools before God, selling heaven for trifles of the earth, holding war with the Almighty, and running upon their own destruction in their self-pleasing dreams, to the losse of their life and state, temporall and eternall. For the *foolish* (saith he) *shall not stand in thy sight.* 4. Such as make iniquitie their work, shall have the effects of Gods hatred for their wages: for *Thou hatest all the workers of iniquity.* 5. The enemies of Gods people, whiles by slanders and lies they murther the innocent, do draw upon themselves swift damnation from God: *Thou shalt destroy them that speak leasing*, saith he. 6. Falshood and cruel tiewhich are the characters of the foes of the godly, are abomination to the Lord, which he cannot endure: *Thou wilt abhor the bloudie and deceitfull man.*

Vers. 7. *But as for me, I will come* into *thy house, in the multitude of thy mercy:* and *in thy feare will I worship toward thy holy Temple.*

8. *Lead me, O Lord, in thy righteousnes, because of mine enemies, make thy way straight before my face.*

In the third place, he resolveth that what ever the enemy shall do, he will walk as God hath commanded him: with resolution to serve God in sincerity, as also a profession of hope, to enjoy the society of his Saints in Gods publick Worship: and to this end he prayeth he may be kept straight in his walking, that the enemy might have nothing wherewith to reproach him. *Hence Learn*, 1. Though the Godly want not the conscience of their own sins, when they speak of the sins of their enemies, yet there is a difference betweem them and the wicked, in respect the Godly are humbled in the sense of their sins, are brought to the acknowledgment of their need of mercy, and do flee to God for having mercy, and to the *multitudes of mercies*, as they see the multitude of their sins: And therefore saith he of himself, in opposition to the wicked, *But as for me I will come into thy house, in the multitude*

titude of thy mercies. 2. The faith which the Godly have in the mercies of God, doth encourage them to follow the service of God; and in some cases doth give them hope to be loosed from the restraints, which do hinder them from enjoying the publick Ordinances: *I will come into thy house, in the multitude of thy mercies.* 3. The right temper of the heart of a true Worshipper, is fear before God: *In thy fear will I worship.* 4. Under the sense of sinfulness and unworthiness, faith must be supported by looking toward Jesus Christ, prefigured by the Tabernacle and Temple: *In thy fear,* saith he, *I will worship toward thy holy Temple.* 5. When the Godly are under trouble from their enemies, and under tryal by other sorts of exercise, they are no less feared for their miscarriage and offending the Lord, then they are feared for what their enemies can do against them; Therefore, *Lead me, O Lord, in thy righteousness,* saith he. 6. So much the more as the Godly are sensible of their own blindness, and weakness, and readiness to go out the right way; so much the more do they call for, and depend upon Gods directing of them. *Lead me,* saith he; As one that seeth not, or as one who is not able to hold a right course, without a guide. 7. If the Godly man take a sinfull course to be relieved from his trouble, the enemy is hardned in his wicked course, by this means to blaspheme the profession of Piety, as meere hypocrisie, and so God is provoked to let the enemy prevail, because the miscarriage of the Godly hath made way to him; for avoiding of which inconvenience, he prayeth: *Lead me, in thy righteousness, because of my enemies.* 8. The deceitfulness of sin, the ignorance of what is expedient and lawfull in a particular case, the mist of private affections, and the example or ill counsel of the World, are ready to make a man mistake the right way, except the Lord make clear what is his duty: Therefore saith he, *Make thy way straight before my face.*

Vers. 9. *For* there is *no faithfulness in their mouth, their inward part* is *very wickedness: their throat* is *an open sepulchre, they flatter with their tongue.*

10. *Destroy thou them, O God, let them fall by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.*

In

In the fourth place he ſtrengtheneth his hope to be helped, becauſe his enemies ſins were ripe for judgement. *Whence learn,* 1. Among other motives to make the godly take heed of their carriage in time of triall, this is one, they have to do with a falſe world, and hollow hearted men, who will make falſe pretences of what is not their intentions, and will make promiſe of what they mind not to perform, and will give none but rotten and poyſonable advice, fairded with falſe flattery, and all to deceive the godly, and draw them in a ſnare. This is it, he ſaith, *For there is no faithfulneſſe in their mouth, their inward part is very wickedneſſe, their throat is an open ſepulchre, they flatter with their tongue:* and this is the nature of all carnall men, when it cometh to the point of defending *Gods* cauſe in time of triall. 2. Though this prayer bee not to be drawn in imitation againſt particular perſons, by us who have not ſo infallible revelation of mens ſtate before *God*, yet is it a propheſie againſt all the irreconcilable enemies of *God*, and of his people, againſt whom the Spirit of God maketh imprecation here, ſaying, *Deſtroy thou them, O God.* 3. There is no need of any other means to deſtroy the Lords enemies, then their own devices; The very courſe they take to eſtabliſh themſelves, will ſerve for their own ruine. *Let them fall,* ſaith he, *by their own counſel.* 4. The certain cauſe of the ruine of the perſecuters of *Gods* people, is the ripeneſs and full meaſure of their ſins. *Caſt them out* (ſaith he) *in the multitude of their tranſgreſſions.* 5. The oppoſing of truth, and of the Ordinances of *God*, in the perſon of his ſervants who ſtand for the ſame, is not ſimply the oppoſing of mortall men, but the oppoſing of *God*, whoſe quarrel it is; Therefore, ſaith he, *They have rebelled againſt thee.*

Verſ. 11. *But let all thoſe that put their truſt in thee, rejoyce: let them ever ſhout for joy, becauſe thou defendeſt them: let them alſo that love thy Name, be joyfull in thee.*

12. *For thou, LORD, wilt bleſſe the righteous, with favour wilt thou compaſſe him, as with a ſhield.*

In the laſt place, he maketh prayer for all the Godly, militant in this warfare with himſelfe, that they may ſhare together in the Lords favour. *Hence learn* 1. Perſecution for righteouſneſs is a cauſe common to all believers, wherein they

they ſhould all joyn, and pray one of them for another, and ſeek for a joyfull out-gate each to other in their own time. for this cauſe, after prayer againſt enemies, he ſaith, *But let all that truſt in thee rejoyce.* 2. The manifeſted care of God for his people, in protecting and delivering them from their enemies, is matter of exceeding joy to his people, becauſe he is glorified herein, and his church is preſerved: *Let them ever ſhout for joy, becauſe thou defendeſt them.* 3. Such believers as have gotten grace to love Gods name, (albeit it be not yet given unto them to ſuffer for his Name) are allowed to ſhare in the joy of victorious ſufferers. *Let them alſo that love thy Name,* ſaith he, *be joyfull in thee.* 4. The perſon who is juſtified by faith, and ſtudieth unto holineſſe, is an heir of Gods bleſſing, whether he be leſſe or more taken notice of by the world, whether entred in the conflict with perſecuters or not: *For thou, O Lord, wilt bleſſe the righteous.* 5. The favour and good will of God toward his own, is a ſtrong and glorious defence to them; it is a crowning ſhield, a ſhield compaſſing a man round about like a glorious Diadem, a ſhield very handſome and ſtrong, which the believer ought to gripe well, and hold faſt, and manage warily, and oppoſe it to every aſſault of the adverſary: a crowning ſhield, which circkleth the man round about, and keepeth off the dint of the adverſaries weapon, even when the purſued beleever is not aware: *With favour wilt thou compaſſe him as with a ſhield.*

PSAL. VI.

To the chief Muſician on Neginoth upon Sheminith, A Pſalm of David.

Another experience of *David*, uſefull to be known by all the children of God, who are ſubject to the like exerciſe; wherein *David* being under the ſenſe of the Lords heavie hand, upon his body and ſpirit, prayeth for the removall of felt wrath, *ver.* 1, 2, 3. Next prayeth for the renewed feeling and experience of Gods mercy towards him,

him, laying forth his lamentable condition before the pitifull eye of God, *ver.*4,5,6,7. After which, being heard and comforted, in the third place, hee defyeth, and triumpheth over all his enemies, *ver.*8,9.

Vers. 1. O *Lord, rebuke mee not in thine anger, neither chaſten mee in thy hot diſpleaſure.*

2. *Have mercy upon mee, O Lord, for I am weak, O Lord heal mee, for my bones are vexed.*

3. *My ſoul is alſo ſore vexed: but thou, O Lord, how long?*

From his prayer for removal of wrath, *Learn,* 1. It is poſſible, that a true believer, who hath been oft times refreſhed with the ſenſe of Gods favour, may by ſome ſad exerciſe, have his conſcience ſo wakened in the ſenſe of ſin, as he can feel nothing but wrath, and fear of cutting off; as this experience of *David* maketh manifeſt. 2. There is no relief in ſuch caſe, ſave to ſet faith on work, whatſoever be felt or feared, and to ſeek mitigation and deliverance of God, as the Prophet doth here. 3. Even the fatherly wrath of God, and far more the apprehenſion of hot diſpleaſure of an angry Judge, is unſupportable to a ſoul that knoweth God, and hath ever taſted of his favour before: *Rebuke me not in thy wrath,* ſaith he. 4. There is as much ground of faith holden forth in the Lords Name *Jehova*, (importing his unchangeable being, and his conſtancy in his promiſes) as to ground a prayer upon it, for obtaining the change of a mans caſe to the better, in the hardeſt condition imaginable; *O Lord*, or *O Jehova*, (ſaith he,) *Rebuke me not in thy wrath.* 5. Though ſenſe feel wrath, and ſee nothing but hot diſpleaſure, yet faith can pierce through clouds, and *beſpeak* mercy, *Have mercy on me, O Lord,* ſaith *David*, in the midſt of this ſad condition. Though ſin doth provoke anger, yet the miſery and inability to ſubſiſt, preſented unto God, is the object of mercy, and a motive to faith to expect compaſſion, *Have mercy on me,* ſaith he, *for I am weak.* 7. When ſin hath drawn on ſickneſs, or any other danger, let pardon of

ſin

sin be first sought, and after that, the removing of the stroke; for first, he saith, *have mercy on me*, and then, *heal me.* 8. The Lord can make the strongest and most insensible part of a mans body, sensible of his wrath, when he pleaseth to touch him, for here *Davids bones are vexed.* 9. Anguish of Spirit and torment of conscience, is heavier then any torture of body, as, *my soul also is vexed*, doth import. 10. The Lords apprehended absence in trouble, and delaying to answer the supplicant, putteth a load above a burthen, and surpasseth all expression of words; for here his speech is cutted, *But thou O Lord, how long.*

Ver. 4. *Returne, O Lord, deliver my soul: O save me for thy mercyes sake.*

5. *For in death* there is *no remembrance of thee: in the grave who shall give thee thanks?*

6. *I am weary with my groaning, all the night make I my bed to swim, I water my couch with my tears.*

7. *Mine eye is consumed because of grief; it waxeth old, because of all mine enemies.*

In the next place he prayeth for a renewed sensible experience of Gods mercy to him, because of his pitifull condition. *Wherein learn,* 1. A renewed blenk of the Lords countenance will satisfie a soule in greatest distresse: Therefore *David* waveth this for a remedie of all his sorrow. *Return, O Lord.* 2. If desertion continue, fear of perishing utterly doth present it selfe; as this prayer insinuateth, *O Lord, deliver my soul.* 3. The onely time to spread the praise of God, by making mention of him before them that know him not, is the time of this life: *For in death there is no remembrance of thee.* 4. The Christians love of life, should proceed from the love of honouring of God in this life, (where it may inlarge Gods glory, before them who may be profited by preaching of his praise) & should be preferred to our own contentmẽt for a time in heaven, so long as God pleaseth to take service of us here. For this is the force of the Prophets reasoning, *In the grave who shall give thee thanks?* Our place waiteth for us, & no man can take it over our head, while we on earth are induring toyling and trouble, to bring more to heaven with us. 5. A true desire and purpose to glorifie God in this life, to the edifying

fying of others, may give hope of some prolonging of life, and assurance of not perishing for ever: for *Davids* hope to be heard doth run here upon this ground. 7. The most lasting, pressing, and piercing sorrow that ever soul felt, is from the sense of sin, and of Gods displeasure for it, as the prophets expression here doth give evidence. 8. The exercise of the godly under the sense of Gods displeasure, may be very heavy, and of long continuance: The prophet is *weary with his groaning, & his eys consumed with grief.* 9. No delay of comfort, no sense of sin, no fear of Gods utter displeasure can be a reason to the believer to cease from prayer, and dealing with God for grace; for the prophet is *wearie*, but giveth not over; onely his condition is the matter of fresh mourning to him night and day, and powring out of tears in the Lords bosome: *All the night maketh he his bed to swim, and watereth his couch with his tears.* 10. The insulting of enemies over the godly when the Lords hand is heavie upon them, because it reflecteth upon Religion and upon Gods glory, is a main ingredient in the sorrow of the godly: *Davids* eye had waxen *old and dim with grief, because of all his enemies.*

Vers. 8. *Depart from me all ye workes of iniquity: for the Lord hath heard the voice of my weeping.*

9. *The Lord hath heard my supplication, the Lord will receive my prayer.*

10. *Let all mine enemies be ashamed and sore vexed: let them return* and *be ashamed suddenly.*

In the third place *David* defyeth all his enemies, being comforted by the light of Gods countenance, and lifted up in his spirit. *Whence Learn,* 1. The Lord can shortly change the chear of an humble supplicant, and raise a Soul *trembling* for fear of wrath, to a triumphing over all sort of adversaries, and over all tentations to sin arising from them, for the return of the Prophets prayer maketh him say, now, *Depart from me all ye workers of iniquity.* 2. The Sacrifice of a contrite Spirit, offered by a believer, the Lord will not despise; *For the Lord heard the voice of the Prophets weeping,* 3. The hearing of our prayer should be thankfully observed, and made use of, for strengthening our faith in prayer afterward: For after the Prophet hath said, *The Lord hath heard*

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my supplication; He addeth, *The Lord will receive my prayer* 4. The enemies of the Godly shall all of them be disappointed of their hopes, and ashamed for their attempts against them, and filled with vexation for their pains; for this prayer furnished by the Spirit (*vers.* 10.) to one of the Godly against his wicked enemies, is a prophecie against all the rest of the enemies of the Godly, in all ages.

PSAL. VII.

Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.

The Prophet as a type of Christ mystical, and an example of Christians suffering, being slandered of treason against his Prince, by one of the courtiers, first fleeth to God for delivery, *vers.* 1, 2. Secondly cleareth his innocencie, *vers.* 3, 4, 5. Thirdly requesteth the Lord to judge between him and his enemies, *vers.* 6,7,8,9. And fourthly in prayer is made confident, that the Lord will plead for him against his enemies, *vers.* 10, 11, 12, 13. and will return their devised mischief against him, upon their own head, *vers.* 14, 15, 16. Whereupon in the last place he promiseth praise to God for his righteous judgement, *vers.* 17.

Vers. 1. O *Lord, my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:*

2. *Lest he tear my soul like a lion, renting it in pieces, while* there is *none to deliver.*

AS to the first part, wherein he fleeth to God to be delivered from the bloody tongues of calumniators; *Learn*,

1. It is a part of the exercise of Christ servants, to be slandered as Traitors to their lawfull Magistrates, as *David* was by *Cush*, a flattering courtier. 2. God who is able to clear the innocent, and to defend them from malice, is in this case to be run unto, and use is to be made of faith in him, and our Covenant with him, for releife from all adversaries, as the Prophet doth here. 3. If God do not interpose himself, for defence of his unjustly slandered Servants, there is nothing to be expected from wicked enemies inraged, but mercilesse beastly cruelty, as is shown in Davids experience.

Vers. 3. *O Lord my God, if I have done this, if there be iniquity in my hands.*

4. *If I have rewarded evil unto him that was at peace with me, (yea, I have delivered him that without cause is my enemy.)*

5. *Let the enemy persecute my soul, and take* it; *yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.*

In the second place, wherein he cleareth his own innocency, *Learn.* 1 Though innocency cannot exempt a man from being unjustly slandered, yet it will furnish him with a good conscience, and much boldness in the particular, before God; as here is seen, *vers.* 3, 4. 2. The more a man doth render for evil good, the more confidence shall he have, when he cometh to God; for innocencie served David for this good use, *That he had delivered Saul, who without cause was his enemy, vers.* 4. 3. He that is conscious of doing, or intending injury to his neighbour, will have his own conscience against him, in the time when he meeteth with a greater injury done to him, and in that case will be forced to justifie Gods righteousness against himself, as Davids conditional prayer doth here import, *vers.* 5.

Vers. 6. *Arise, O Lord, in thine anger, lift up thy self, because of the rage of mine enemies: and awake for me to the judgment* that *thou hast commanded.*

7. *So*

7. *So shall the Congregation of the people compasse thee about : for their sakes therefore returne thou on high.*

8. *The Lord shall judge the people : judge me, O Lord, according to my righteousnes, and according to mine integrity* that *is in me.*

9. *Oh let the wickednes of the wicked come to an end, but establish the just : for the righteous God trieth the hearts and reines.*

In the third place, he prayeth that God would judge between him and his enemies : *Whence learn,* 1. Though the Lord for the tryal and exercise of his children, sit still as it were, for a time, when men are about to oppresse them; yet will he in due time manifest himself to be no idle spectator of wrong, but a just defender of the oppressed, and avenger of the injurious, *He will arise in anger, and lift up himself.* 2. When our enemies are desperatly malicious, and nothing can mitigate their fury; let the consideration of Gods justice mitigate our passion : *For he will arise in anger against them.* 3. There is no lesse just zeale in God, to defend his own oppressed people, then there is malice in the wicked, to wrong them: *For his rising in anger,* is here opposed, *to the rage of the enemies.* 4. Albeit judgment against the oppressour be not at the first executed, yet God in his Word hath given out sentence against them, and in his active providence, hath prepared meanes and instruments for execution thereof in due time; *When he shall awake to execute the judgment which he hath commanded,* or given order for. 5. When the Lord ariseth to judge his enemies, then the Lords people will draw warmely unto him, and as it were, *compasse him round about.* 6. In calling for justice upon the wicked enemies of Gods people, we should not be led with private passion, or desire of revenge; but with desire of Gods glory, and edification of his people: for their sakes prayeth he, *return thou on high,* or ascend to thy Tribunal Seat. 7. Principles of Religion, whereof we may have use in our exercises, should be solidly digested, that we may apply them readily to use, as need requireth, for strengthening of our faith, and prayer to God: for when the Prophet hath settled his faith upon the Doctrine,

of *Gods judging and executing justice in favours of his people*, in the general, he applyeth it to his own particular, saying, *judge me O Lord.* 8. When a man hath made peace with God about all his sins, upon the terms of grace and mercy, through the Sacrifice of the mediatour, he may in comparison with his injurious enemies, in a particular cause, appeal to Gods justice to decide the controversie; as here the Prophet doth, saying, *Judge me according to my righteousness, O Lord, and mine integrity that is in me.* 9. When a processe hath been lying long before God, and the controversie between the godly and their persecutors is not yet decided, the godly may put in a bill for passing the decree, and executing of the sentence, as here is done: *Oh let the wickedness of the wicked come to an end, &c.* 10. The upright man needs not to fear that his enemies shall obtain a decree in their favours, or suspension, or reduction of the sentence pronounced: *For the righteous God tryeth the heart and the reines.*

Vers. 10. *My defence* is *of God, which saveth the upright in heart.*

11. *God judgeth the righteous, and God is angry* with the wicked *every day.*

12. *If he turn not, he will whet his sword; he hath bent his bow, and made it ready.*

13. *He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.*

14. *Behold, he travelleth with iniquity, and hath conceived mischief, and brought forth falshood.*

15. *He made a pit and digged it, and is fallen into the ditch* which *he made.*

16. *His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.*

In the fourth place is the answer of his prayer, [*viz.*] assurance given of delivery to him, and of judgment on his enemies: Whereupon the supplicant giveth thanks to God.

Whence

Whence Learn, 1. The fruit of faith joynd with a good conscience, is accesse to God in prayer, confidence, peace and tranquillity of mind, mitigation of trouble, protection and deliverance, as the Prophets experience here doth prove. 2. Victory granted unto faith, after wrastling with darkness, is satisfactory to the soul of the godly, as if all that the believer did hope for were perfected; for he is now clear to say, *My defence is of God, &c.* 3. Whatsoever we do think in the time of tentation, neither justice against the wicked, nor mercy toward the godly is idle; for Gods Word and Works do speak mercy to the one, and wrath to the other, every day; all things are working for the ones good, and for the others dammage continually; *For God judgeth the righteous, and is angry with the wicked, every day.* 4. God delayeth the execution of his judgment on the wicked, to lead them to repentance; for here *God hath whet his sword to strike, if the wicked turn not.* 5. If repentance intervene not, the destruction of the wicked is inevitable: *If he turn not, the instruments of death are prepared, and the arrows directed towards the persecuters.* 6 It is a matter of no small pains that the sinner is put unto, to serve the Divil and his own corrupt affections, *he travelleth* as with a childe, he digs a pit, one of the hardest pieces of work to slaves. 7. When once the wicked hath conceived mischief, he cannot rest till he bring his purpose to action, that his sinfull thoughts may be wrought in effect: *He conceiveth mischief and travelleth with iniquity.* 8. The adversary of Gods people shall have no profit of all his labour, but shall be met with disappointment, *He bringeth forth falshood*, and the evil which is most contrary to his hope and intention shall befall him: *He is fallen in the ditch which he made, and his mischief shall return upon his own head, &c.* as a stone thrown up against heaven, returneth upon the head of him who did throw it.

Vers. 17. *I will praise the Lord according to his righteousnes: and will sing* praise *to the name of the Lord most high.*

In the last place he promiseth praise, and closeth his song so, *Whence Learn.* 1. The issue of the hardest exercise of the godly is comfort to their souls, and praise to God, as here we see. 2. When faith is sensibly satisfied, and setled in assu-

rance of what was promised, it will be glad and give thanks for what is to come, as if it were in possession already: so speaketh this conclusion, *I will praise the Lord*, and *I will sing praise to the Name of the Lord.* 3. Let the party oppoter of the godly be never so powerfull and violent, and his place in the world never so high, faith may set to its seal, that God shall manifest himself a righteous Judge in power and authority above the highest oppressing powers on earth: *I will sing praise to the Name of the Lord most high.*

PSAL. VIII.

To the chief Musician upon Gitteth, A Psalme of David.

To the end the prophet may commend the glory of Gods grace toward man, he first admireth his glory in the works of Creation and Providence, which are able to stop the mouths of all blasphemous Atheists, *ver.* 1, 2. In the second place, he admireth the Lords love to man above all other, even the most glorious creatures, *ver.* 3,4. Thirdly he setteth out this grace of God to man, in the Incarnation, humiliation, and exaltation of Christ for mans cause, and for restoring of redeemed man in Christ, to their right unto, and over, the visible creatures. *ver.* 5,6,7,8. and closeth the Psalme, with the admiration of Gods glory in all the Earth. *v.* 9.

Ver. 1. O *Lord our Lord, how excellent* is *thy Name in all the earth! who hast set thy glory above the heavens.*

2. *Out of the mouth of babes, and sucklings hast thou ordained strength bēcause of thine enemies, that thou mightest still the enemie and the avenger.*

From his admiration of Gods glory in the works of Creation

Creation and Providence, *learn*, 1. The godly are not alwayes born down with trouble; Sometime they have liberty to go, and delight themselves in the beholding of gods glory, and goodnes towards themselves, as the whole Psalme sheweth. 2. The mystery of the glory of God, in his works of Creation, and Redemption, is such, as none save the eye spiritually illuminate by his spirit, can see it: And he that seeth it cannot but be ravished therewith, when he doth discerne it; and none can sufficiently comprehend it, or take it up fully, save God himself. Therefore the propher directeth his speech full of admiration, wholly to the Lord, throughout all the Psalme. 3. The glory of the Lord is greatly sweetned unto the godly, in the time of their praysing of his majestie, when they consider their own Interest in him, as in their own *propriety*. Therefore saith he, *O Lord our Lord, how excellent is thy Name!* 4. No words are sufficient to set out the glory of the Lord, not only as it is in it self, but even as it is discovered to a spirituall understanding; Therefore by way of admiration, must he cry out, *How excellent is thy Name!* 5. The heavens and celestial lights shining from above, doe speake much of Gods glory; but in effect his glory is greater then they can hold forth; *for his glory is set above the heavens.* 6. Albeit the glory of the Lord doth fill the world, yet hath he enemies of his glory, to wit, profane and godless persons, Atheists, Epicures, and persecutors of his people and truth; For here *are enemies* spoken of, and *avengers*, opening blasphemous mouths against him, and his people, as if God, and his people, had injured them. 7. Not only the Providence of God in new born babes, Framing them in the belly, Providing nourishment unto them when they are born, and making them to suck the breasts; but also the giving of saving knowledg to some of them, in their tender years, is able to refute all Atheists and profane despisers of the glory of the Lord: *for out of the mouth of babes and sucklings he hath ordained strength*, or strong conviction, *to still the enemie and the avenger*, and put him to silence, Matth. 21. 16.

Ver. 3. *When I consider the heavens, the work of thy fingers, the Moon and the Stars which thou hast ordained;*

4. *What* is *man, that thou art mindfull of him?*

and the son of man that thou visitest him?

From his admiration in Gods respect, and love to man above all other creatures, *learne*, 1. The weakness and unworthiness of man, considered both in himself, and compared with the glorious creatures made for his use, do commend the bounty of God to man, and make it a matter of great Admiration. For when the prophet considereth the glorious heavens &c. he asketh, *What is man?* &c. 2. Man of all the creatures is most esteemed and taken care of by God. For he is mindfull of man, and daily visiteth him.

Ver. 5. *For thou hast made him a little lower then the angels, and hast crowned him with glory and honour.*

6. *Thou madest him to have dominion over all the works of thy hand; Thou hast put all things under his feet.*

7. *All sheep and oxen, yea, and the beasts of the field.*

8. *The fowl of the ayr, and the fish of the sea,* and whatsoever *passeth thorow the paths of the seas.*

In the third place, he looketh on man considered in his Creation before the fall, and as he is in his head Christ (who is God incarnate, humbled and exalted for mans cause after the fall) restored to what he lost by the fall. *Whence learn,* 1. Look unto man in his creation, and God hath given him the place, in order of dignity, above all the creatures visible, next unto heavenly Angels, *Thou hast made him a little lower then the Angels.* 2. Look unto man after his fall, restored by Christ unto his place, and in this respect he is established in that dignity to be next unto the glorious Angels: *Thou hast made him a little lower then the Angels.* 3. Look unto man in our Head Christ Jesus, God incarnate, and there man is wonderfully exalted in regard that for respect and love to man, the Man Christ being very God, is humbled unto the death of the crosse. And in this sense doth the Apostle, *Heb.* 2. 7. 9. take this place, *Thou madest him a little lower then the Angels, for the suffering of death.* 4. Look unto man in Christ Jesus, after his resurrection, and in his glorification; *God hath crowned him with glory and Majestie.* 5. It is no small

small point of dignifying man, that all beleevers have by Christ this title of Heirship, with lawfull use and possession of the creatures recovered and restored unto him: *Thou madest him to have dominion over the works of thine hands.* 6 As there is nothing which may do man good service, which God hath not granted man dominion over in and through Christ, so there is nothing can harm, but hee hath put under Christs feet, and under beleevers feet in and through Christ, to wit, sin and Satan, and all our enemies, and Death the last enemy; *He hath put all things under his feet*, as the Apostle gathereth, 1 *Cor.* 15. 26. 7. Christ shall not lay down his kingdom which he hath in his Church, and over all her enemies, till hee hath put down all rule and authority and power against him and his Church, and have subdued all enemies under himselfe. *For he must reign till he hath put all things under his feet*, as the Apostle collecteth, 1 Cor. 15. 25. 8. Nothing is excepted or exeemed from being subject to Christ, as man, no not the holy Angels (who are made ministring Spirits, to serve believers) but only God, essentially considered, he only is excepted. *For he hath put all things under his feet; but when he saith, all things are put under him, it is manifest that he is excepted who did put all things under him*, as the Apostle proveth from this place, 1 Cor. 15. 27.

Ver. 9. *O Lord our Lord, how excellent* is *thy Name in all the earth!*

He closeth the Psalme as he began it with admiration: *Whence learne*, 1. The prayses of our Lord, and the excellency of our covenant right, and Interest in him, are worthy again and again to be considered, and that God should be proclaimed Lord of us whom he hath lifted up to so high a Dominion. Therefore is this verse repeated again. 2. When a man hath begun to declare some reason of his wondring at the glory of God, manifested in the whole world, and specially in his Church, he must give over the full explication of this glory, and close as he begun, with wondering still, as here the same exclamation of wondring at the excellency of Gods glory concludeth the Psalme, as it did begin it, *O Lord our Lord, how excellent is thy Name in all the earth!*

PSAL.

PSAL. IX.

To the chief Musician upon Muth-Labben. A Psalme of David.

Here is Davids song of praise to God, first for his own experience of Gods goodness towards himself, and Gods righteous Judgment against his enemies, ver. 1,2,3,4. Secondly, for the Lords readiness to do the like work, in favours of all the godly, ver. 5,6,7,8,9,10. Thirdly, he exhorteth the godly to praise God with him, ver. 11,12. Fourthly, he prayeth for his own deliverie out of his present distress, ver. 13,14. Fifthly, he hath assurance of the overthrow of all his enemies, ver. 15,16,17,18. And last of all, for the excecution of this overthrow, he heartily prayeth, ver. 19,20.

Ver. 1. I *Will praise* thee, *O Lord, with my whole heart, I will shew forth all thy marvellous works.*

2 *I will be glad and rejoyce in thee: I will sing* praise *to thy name, O thou most high.*

3 *When mine enemies are turned back, they shall fall and perish at thy presence.*

4 *For thou hast maintained my right and my cause, thou satest in the throne judging right.*

FRom the first part of this Song of praise, *learn*, 1. The exercise of the Saints in variety of troubles, doth occasion the setting forth of the glory of God in all his Attributes, as in this Psalm is shewn. 2. When the heart is enlarged with the sense of Gods goodness, the work of praising God will be more heartily undertaken, and a large heart will make a looser

looſed tongue and an open mouth, to ſet forth his glory. *David will* now *praiſe the Lord with his whole heart.* 3. One work of Gods wonderfull goodneſſe uſeth to call for another, that they maygo forth together in each others hands to ſet forth his excellency; as here *David wil ſhew forth all his wonderful works.* 4. A lover of the glory of God, cannot reſt till he communicate with others what hee knoweth of the Lords wonders: *he wil ſhew forth* (for others upſtirring) *all the Lords marvellous works.* 5. Not any benefit or gift received of God, but God himſelf, and his free-favour is the matter of the beleevers joy: *David will be glad and rejoyce in God himſelfe.* 6. It is not enough to have joy in our heart in the Lord, but it is his glory, that the joy which we have in him, be openly known as occaſion offereth: therefore *wil David ſing praiſes to the name of the Lord moſt high.* 7. The way of giving God the glory in every action, and in ſpeciall of our victories over our enemies, is to acknowledg him to be the chief worker thereof, and the creatures to be but inſtruments by whom he turneth the enemie back: for *the enemie falleth, and periſheth at his preſence.* 8. As for time by-gone God ſhould have the glory of what is done, ſo muſt we conſecrate the glory of what ſhall be done, and of what we would have done, altogether to the Lord; therefore alſo for time to come *David* ſpeaketh, *When mine enemies are turned back,* (to wit, by thy power) *they ſhall fall at thy preſence.* 9. Were a cauſe never ſo right and juſt, it requireth Gods power for keeping it on foot: The juſtneſſe of the cauſe muſt not be relyed on, but God muſt have the truſt of the cauſe, and the glory of maintaining of it: *David* acknowledgeth *God the maintainer of his right and cauſe.* 10. What Judge ſoever ſhall condemn us unrighteouſly, there is a higher Judge to judge the cauſe over again, and the parties alſo; who when he ſheweth himſelf, ſhould be glorified in his juſtice by us; *Thou ſitteſt in the throne judging right,* ſaith David, after he was he was condemned of the Judges of the Land.

Ver. 5. *Thou haſt rebuked the Heathen, thou haſt deſtroyed the wicked; thou haſt put out their name for ever and ever.*

6 O thou enemy, deſtructions are come to a perpetuall end: and thou haſt deſtroyed Cities, their memorial is periſhed with them.

7 *But*

7 *But the Lord shall endure for ever: he hath prepared his throne for judgment;*

8 *And hee shall judge the world in righteousnes, hee shall minister judgment to the people in uprightnesse.*

9 *The Lord also will be a refuge for the oppressed, a refuge in times of trouble.*

10 *And they that know thy Name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.*

In the second place, he foreseeth in the spirit what shall become of all Gods enemies, and adversaries of his people; and propheſieth concerning them, to the praise of God, and comfort of the godly, who were to live after his time: *Whence learn*, 1. Although the conscience of the persecuters of Gods people be silent in their security, yet shall Gods judgment against them awake their conscience at last, whether they be enemies without the Church, or within it; yea, the Lord shall destroy them: *For thou, O Lord, hast rebuked the heathen, thou hast destroyed the wicked.* 2. Although the enemies have a great name in the world, yet shall their glory be blasted, and their renown vanish, as if it had never been heard of: for *thou Lord, hast put out their name for ever and ever.* 3. The destructions of the Lords people, and of their dwellings, intended by the wicked, shall be charged upon their enemies, though they have not executed and brought their malice to passe, even when the enemies themselves know and think, they have not attained their purpose: Their intended *destructions shall come to a perpetual end.* 4. The time shall come, when the godly shall triumph over all their oppressours: yea, in the midst of the enemies insolencies, the godly by faith may triumph over them, and say as here, *O thou enemy, destructions are come to a perpetual end* 5. As the enemies of Gods Church have destroyed the earthly dwellings of the Lords people; so the Lord hath destroyed, and will *destroy their cities and their dwellings, and make their memorial cease with them.* 6. The reign of the wicked adversaries of Gods people is very short, and in a few days they are cut off, but *the Lord shall endure for ever*, to defend his people from age to age. 7. Courts of Justice among men

are

are not alwayes ready to hear plaintiffs; but the Lord holdeth Court continually, the taking in of no mans complaint is delayed so much as one hour, though thousands should come at once, all of them with sundry Petitions: *Hee hath prepared his throne for Judgment.* 8. Albeit in the Courts of men justice be not alwayes found, and very rarely in any matter concerning Christ; yet *the Lord shall judg the world in righteousnesse, and minister judgment to the people in uprightnesse*: the injuries done to his people shall be all of them righted by him. 9. Although the Lords children have no residence, but be chased from place to place, and know not whither to go in the earth, yet there is an open Citie of refuge unto them, where they shall finde shelter: *For the Lord also will be a refuge to the oppressed.* 10. The Lords relief which he giveth to his people, is reserved, till other inferiour reliefs do fail, till the godly man be humbled and emptied, and then will he help: *Unto the oppressed he will be a refuge in time of trouble.* 11. The way of the Lords helping and comforting his own people, is by lifting up the believer above any thing which can overtake him; above the reach of all creatures; *The Lord will be an high tower*, an high place, as the word importeth, whence the beleever may look down and despise what flesh can do unto him. 12. The ignorance of the Lords goodnes, mercy, truth, and other his attributes, is the cause of making so little use of God in prosperitie, and so little believing in him in time of trouble. *For they who know his Name, will trust in him.* 13. They to whom the spirituall knowledg of God is revealed, will certainly trust in him: and they that trust in him will *seek* him: and they that seek him, will finde him to be what he is called: for the man *knowing God, trusting in God, and seeking God*, is the same here. 14. The Lord may for a time hide himself, or delay to manifest himself to a believer that seeketh him (which he doth sometimes for the beleevers tryall, exercise, and profitting) yet no age can give an instance of his rejecting such a supplicant: *for thou Lord hast not forsaken them that seek thee.* 15. As many experiences as are past of Gods grace to beleeving supplicants before this day, as many confirmations of Faith are given, and as many encouragements to all beleevers to seek his face in Christ: *For hee never forsook them that sought him.*

Ver. 11

Ver. 11. *Sing* praise *to the Lord,* which *dwelleth in Zion: declare among the people his doings.*

12 *When hee maketh inquisition for blood, hee remembreth them: hee forgetteth not the cry of the humble.*

In the third place, he exhorteth the rest of the godly to praise God with him. *Whence learn,* 1. It is the duty of all beleevers to joyn themselves cheatfully in the setting forth the Lords care over them, and whatsoever may make his lovely Majestie known to the world: for so requireth the present precept and example: *Sing praises to the Lord.* 2. The only true God, and the right object of our joy and praises, is he who did manifest himself to the Church of the Jews of old, who gave his Scriptures and his Ordinances to them; and among whom he took up his residence in Jerusalem, *in Sion,* in the Temple, in the Mercy-seat, betwixt the Cherubims, (which was a figure of the Incarnation of the Son of God; in whom, as the onely Mediator, is the trysting place between God and Beleevers, for accepting their persons and worship) for so doth the description of the true God here teach us: *Sing praises to the Lord, who dwelleth in Sion.* 3. The acts of the Lord for his people are so stamped with the impression of his divinity, that they are able to purchase glory to God even among the Nations that are without the Church, and to draw them to him: and so it is not a needlesse, fruitlesse, or hopelesse work, to *declare his doings among the Nations.* 4. If the Lord be pleased to honour himselfe with the martyrdome of any of his servants, it is not for disrespect to their persons, for they remain, even when dead, honourable in his estimation, and high in his affection; for *he remembreth them* in a speciall manner. 5. There is a time appointed of God for bringing to judgment every sin, and especially murther; and of all murthers, to avenge most severely the slaughter of his servants, concerning whom it is here said, *When he maketh inquisition for blood, he remembreth them:* Precious in his eys is the death of his Saints. 6. There is not a lost word in the earnest prayers of the humble beleever, poured forth in the day of his necessity: every petition shall have a full answer, partly in this life, partly in the life to come: For *God forgetteth not the cry of the humble.*

Ver. 13.

Ver. 13. *Have mercy upon me, O Lord, consider my trouble* which I suffer *of them that hate me, thou that liftest me up from the gates of death.*

14 *That I may shew forth all thy praise in the gates of the daughter of Sion: I will rejoyce in thy salvation.*

In the fourth place, hee cometh to his own particular and present case, and prayeth for a new experience of the truth formerly set down, believed and sealed by him. *Whence learn,* 1. When new troubles befall experienced believers, they must betake them to their old refuge, and to the formerly blessed means of prayer; as here *David* doth: *Have mercie, O Lord, upon me.* 2. Never a word of merit should be in the mouth of a true believer: For, *Have mercy on me, O Lord,* is *Davids* onely plea; any good in us, is but a sandy ground to build on. 3. It sufficeth a believer acquainted with God, to present before God the trouble hee suffereth unjustly from his enemies, and to expect deliverance from the Lords grace towards himself, and from his justice in relation to the adversary: for this is the argument here used, *Consider my trouble which I suffer of them that hate me.* 4. Extreme danger of present death, should not dash nor discourage the believer to pray for deliverance, because experience hath proven, that the Lord *can lift a believer up from the gates of death.* 5. Life should not be loved so much for it self, as that wee may glorifie God in our life, and edifie others in the knowledg of God; For deliverance from death is here asked of God, that hee *may set forth all the praises of God in the gates* and most open places *of the daughter of Sion:* that is, in the audience of the people of God. 6. He gets a satisfactory answer: which teacheth us, That in a moment the Lord can perswade the supplicant of the grant of his prayer, and fill him with joy; as here in one breath, ere the prophet could close his prayer, he is made to joy in the salvation or deliverance which he was perswaded God was to give to him: *I will rejoyce in thy salvation.*

Ver. 15. *The heathen are sunk down in the pit* that *they made: in the net which they hid, is their own foot taken.*

16 *The*

16 *The Lord is known by the judgment* which *he executeth: the wicked is snared in the work of his own hands. Higgaion, Selah.*

17 *The Wicked shall be turned into hell,* and *all the Nations that forget God.*

18 *For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.*

In the fifth place is set down, how with confidence of his own delivery, he is made sure of the overthrow of the enemy. *Whence learn,* 1. Ordinarily, the delivery of the persecuted people of God, is joyned with the overthrow of their oppressors: And certainly, the wicked cannot take a readier way to ruine themselves, then to seek the overthrow of the Lords Church and people: For here, *The heathen are sunk down in the pit that they made*; and their crafty counsell against the godly is the trap to take themselves into: *In the net which they hid, their own feet are taken.* 2. None of Gods judgments, and specially none of those judgments whereby he pleads the cause of his Church against her enemies, should be lightly looked upon: *For the Lord is known by the judgments which he executeth:* His judgments bear the impression of his wisdome and justice; so as the sin may be read written on the rod. 3. Amongst other manifestations of Gods wisdom and justice in punishing his adversaries, this is one, The Lord makes the works of the wicked, and specially, what they do against his people, to be the very means to undoe them: *The wicked is snared in the works of his own hands.* 4. As the devices of the wicked do come from hell, so do they return thither, and draw the devisers with them: Though they cry, Peace, peace, and put the fear of hell far from them, yet *all the wicked shall be turned into hell.* 5. As they who give themselves to sin, and specially emenies to peace, do cast away the knowledg of God out of their mind and affections; so shall God cast them away far from his presence: *All the nations that forget God, shall be turned into hell.* 6. Albeit the Lord do not presently execute judgment on the godlesse oppressors of his people, yet for respect the Lord doth bear to his people, their destruction shall certainly come: *They shall goe down to hell; for the needy shall not alwayes be forgotten.* The cry of the needy and oppressed shall bring judg-

ment

ment upon the oppressours. 7. The Lords people are an humbled people, afflicted, emptied, sensible of their need, driven to a daily attendance on God, daily begging of him, and living only upon the hope of what is promised, for so are they here described needy, poor, supplicants, and expectants of the performance of what is promised. 8. Albeit the Lord seem to lay aside the prayers of the oppressed godly, and forget them: and albeit the godly mans hope doth seem for a time vain, *yet shall he not alwayes be forgotten, nor his expectation perish for ever*, and specially the expectation hee hath of things everlasting, shall not be disappointed, but shall be satisfied *for ever*.

Ver. 19 *Arise, O Lord, let not man prevail: let the heathen be judged in thy sight.*

20 *Put them in fear, O Lord: that the nations may know themselves to be but men. Selah.*

In the first place he followeth this condemnatory sentence of the wicked with prayer, that the Lord would put it in execution, even in his own time. *Whence learne*, 1. The Lord doth not so delay to excecute judgment on the oppressors of his people, but he may be intreated to make speedy dispatch, and as need requireth *to arise* and fall to work. 2 The time of Gods arising is, when the cause of God which the godly do maintain is like to be lost. *Arise, O Lord, let not man prevail.* There is his reason, why he would have God to arise. 3. When God ariseth for the godly, he maketh it appear, that they are his people, and that their adversaries are in effect before him but heathen, and strangers from the inward covenant, and common wealth of his people, whether they be within the visible Church, or not; for he prayeth, *Let the heathen be judged in thy sight.* 4. So long as the Lord doth spare his adversaries, they do misdeem themselves, and God also. Sin doth so besott ignorant and graceless people, that they forget that they are mortall, and that God is their judge. Therefore *David* desireth, *that the nations may know themselves to be but men.* 5. Where there is any hope or possibility of the salvation of enemies, the godly mans desire is, they should be brought in subjection to God, and humbled before him; and that judgments might be so tempered as the enemie might profit thereby, and God be glorified: *Put them in fear, that they may know themselves to be but men.*

PSAL. X.

This Psalme wanteth an inscription, and that in Gods wisedome, that being less restricted to a particular mans case, it may be of more generall use, whensoever the godly find themselves in a condition whereunto this prayer may be sutable: and specially in time of generall persecution. The prophet here complaineth to God and craveth justice against the persecuters of his people, because of the intolerable wickedness of the oppressor, ver. 1,2,3, 4,5,6,7,8,9,10,11. Secondly, he prayeth for hastning of the deliverie of the Lords people, and for hastening of judgment upon the persecuters, for vindication of the glory of Gods justice, against his enemies, and of his mercy to his people. Ver. 12,13,14,15. Thirdly, he professeth his confidence that he shall be heard, and so glorifieth God, ver. 16,17,18.

Ver. 1. WHy *standest thou afar off, O Lord*; why *hidest thou* thy self *in times of trouble?*

2. *The wicked in* his *pride doth persecute the poor: them be taken in the devices that they have imagined.*

3. *For the wicked boasteth of his hearts desire: let and blesseth the covetous*, whom *the Lord abhorreth.*

4. *The wicked through the pride of his countenance will not seek* after God: *God* is *not in all his thoughts.*

5. *His wayes are alwayes grievous, thy judgments* are *far above out of his sight: as for all his enemies, he puffeth at them.*

6. *He hath said in his heart, I shall not bemoved: for I* shall *never* be *in adversity.*

7 *His*

7. *His mouth is full of cursing, and deceit, and fraud: under his tongue* is *mischiefe and vanity.*

8. *He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.*

9. *He lyeth in wait secretly as a lyon in his den, he lyeth in wait to catch the poor: he doth catch the poor when he draweth him into his net.*

10. *He croucheth,* and *humbleth himselfe, that the poor may fall by his strong ones.*

11. *He hath said in his heart, God hath forgotten: he hideth his face, he will never see* it.

In this complaint he speaketh to God after the manner of men, in the termes of sense, and as matters did seem to him in outward appearance. *Whence learn,* 1. How far contrary to the word of promise, may Gods work and dispensation seeme to speak: the word saith, *He will ever be with his own, and not forsake them*; and here his dealing with them seemeth to say, *That he standeth afar off, and hideth himselfe in time of trouble.* Sense may sometime speake contrary to faith. 2. In this case the speech of sense is not to bee subscribed, but the truth of the word should be relyed upon, and the objection made by sense, or suggestion against the word, is to bee brought before the Lord in prayer, that it may bee discussed: as here the Prophet doth. *Why standest thou afar off, &c?* 3. Observe how homely an humbled soul may be with God, and how far the Lord will be from mistaking of his people, when faith doth borrow senses tongue: The Lord will suffer such speeches, and not take them in ill part, knowing that they proceed from faith and love, wrastling with sense; yea, and he will suffer them to be registred in his Book, as here we see, for prudent use making of them, though they appear to challenge him *for standing aloofe, and hiding himselfe.* 4. Oft-times it cometh to passe, that the godly are in a mean condition in the world, when their adversaries are in high places and power, and so be able to oppresse them as their underlings. *The wicked in his pride doth persecute the poor.* 5. In respect that pride disdaineth what is apparantly good in a mean person, and overvalueth its own worth, therefore pride is easily coupled with oppression;

and pride is able to raise persecution. *The wicked in his pride doth persecute the poor.* 6. What persecuters do devise against Gods people, may with good grounds be expected shall turne to be a snare unto themselves, *Let them be taken in the devises they have imagined.* 7. All the Politicians on earth cannot describe the vilenesse of the wicked, so well as the Spirit of the Lord doth paint it out, for he setteth him forth, 1. He is an arrogant, self-confident man, threatning to bring to passe what he would have done, as if he were able in despite of God to effectuate it: *He boasts of his hearts desire.* 2. He accounts of no man, but such a one, as by hook and crook is able to inhance honour and riches; *He blesseth the covetous man.* 3. He valueth not what God judgeth of a man, whether he be a man whom God loveth, and respects, or not: he setteth his opinion in opposition to Gods judgement of men, *He blesseth the man whom God abhorreth.* 4. The wicked man hath such a conceit of his own ability and perfection, as his countenance and carriage doth testifie that hee scorneth to imploy God by prayer for any thing: *Through the pride of his countenance he will not seek God.* 5. For the rule of his life, he consulteth not what may please, or displease God, what may honour, or dishonour God. He troubles not himselfe with such thoughts. *God is not in all his thoughts.* That is, as the Hebrew phrase doth mean, all his thoughts are, that there is no God, or none of his thoughts are upon God. 6. His wayes are ever noysome, tending especially to hurt the godly. *His wayes are alwayes grievous*; or as his wayes prosper, they do vex others. 7. He feareth not Gods judgements, he believeth not that they shall ever come; hee putteth them far away in his conceit: yea, and what the Lord hath set down in his word, as his judgement, he apprehendeth it not; he is not capable of spirituall wisdome. *The Lords judgements are far above out of his sight.* 8. He neither feareth God, nor man, *All his enemies he puffeth at them:* as disdaining what they can do against him. 9. The wicked do promise to themselves perpetuity of prosperity, and do not fear evill, to see a change to the worse, *He assureth himselfe never to be moved, nor to be in adversity.* 10. For his words, he standeth not to blaspheme God, to lie, swear, and curse, if it may purchase him credit, and may help him to deceive others. *His mouth is full of cursing.* 11. His fair promises are but vanity; and when he minds a mischiefe, he hides it with pretences of best intentions, *Under his tongue is mischiefe and vanity.* 12. As thieves and

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cut-throats lie in wait about villages, to catch the straggling passengers, where there are few to help them, so do the wicked watch where they may oppresse those who have few to do for them: *He sitteth in the lurking places of the villages, in secret places doth he murther the innocent.* 13. As an Archer in the hunting of his prey, so doth the wicked mark and spie out a poor man, to make advantage of him: *His eyes are privily set against the poor.* 14. As a Lion in his den, or some lurking place, lieth still till the prey come by, and then he leapeth out upon it, when he is able to take it; so doth the wicked dissemble his malice, till he be Master over a man, and then doth what he can against him. He lieth *secretly in wait as a Lion.* 15. As a crafty hunter spreadeth his net for a prey, and miskenneth it, till the prey be intangled, so doth the wicked lay some devise to catch the poor, and taketh him. *He doth catch the poor when he draws him in his net.* 16. As the Lion lieth low in the dust, as if he minded to do no harme at all; so do the wicked men pretend themselves the most reasonable men that can be, and most observant of Law and equity, till by their power they may have their intent of the poor. *He croucheth and humbleth himselfe, that the poor may fall by him, or his associates.* 17. Present prosperity joyned with impurity maketh him perswade himselfe that God will never take notice of him hereafter, or call him to account, or punish him. *He hath said in his heart, God hath forgotten, he hideth his face, he will never see it.*

Ver. 12. *Arise O Lord, O God, lift up thine hand: forget not the humble.*

13. *Wherefore doth the wicked contemne God? he hath said in his heart, Thou wilt not require it.*

14. *Thou hast seen it, for thou beholdest mischiefe and spite, to requite it with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherlesse.*

15. *Break thou the arme of the wicked, and the evill man: seek out his wickednesse till thou find none.*

Thus he hath given the character of the enemies of Gods people, and so made a Dittay for them. Now in the second place, he prayeth against them, that their Doom may be given out, and may be executed. *Whence learn,* 1. The more we see

Atheisme in the wicked, the more wee should draw near to God: And albeit the godly conceive God to lye off, and sit stil from executing of justice; the godly being tempted with the tentations which overcome the wicked, yet they must not yeeld to the tentation, but pray against it, as here is done, *Arise O Lord, lift up thy hand.* 2. The mercifull respect and love which the Lord hath to his afflicted people, will not suffer his justice against these persecuters, to be long quiet, *For he will not forget the humble.* 3. As the Interest which God hath in his own people, doth engage him to fall on their enemies; so the vindication also of his own glory from the contempt which they do to his Name, doth ingage him against them; for *wherefore doth the wicked contemne God, &c?* 4. The Godlesse enemies of Gods people do deny Gods providence, and deny Gods justice, yet his people are comforted under their saddest sufferings by the Lords seeing and marking thereof; for the godly say here, *Thou hast seen it, and beholdest mischief.* 5. Gods judgments on the wicked shall really refute the Atheisme of the wicked, and requite their opposition made to the godly. *He beholds mischief and spite to requite it with his hand.* 6. When a man hath laid forth his desires, and poured out his heart before God, he should quiet himselfe, and cast himselfe with his burden upon the Lord; for here *the poor committeth himselfe to God.* And when an humble believer hath casten his burden on the Lord, the Lord will not faile to take care of what he is trusted with, it is an engaging of God, that the poor hath committed himselfe to him. 7. As the Lords Office, Custome, and Nature is, so is his reall work to do for them who imploy him, and are not able to do for themselves; *He is the helper of the fatherlesse.* 8. The power of persecuters cannot be so great, but God shall weaken and breake it, so as they shall not be able to trouble his people. *Breake thou the arme of the wicked.* 9. Though the Lord reckons not with his enemies for their sins at first, yet he reckons for all at last; for lesse and for greater, for one and for all, and doth not passe a farthing of the debt of punishment un-exacted: *But seeketh out their sin's till he find none.* O how fearfull a reckoning must it be, which the Lord maketh with the impenitent, who die unpardoned, and unreconciled with God, through the Mediator Christ Jesus!

Ver. 16 *The Lord is King for ever and ever: the heathen are perished out of his land.*

17 *Lord*

17 *Lord, thou haſt heard the deſire of the humble: thou wilt prepare their heart, thou wilt cauſe thine ear to hear.*

18 *To judg the fatherleſſe and the oppreſſed, that the man of the earth may no more oppreſſe.*

In the laſt place, the anſwer of the petition followeth, in a comfortable perſwaſion of the ſupplicant, concerning the grant thereof: *Whence learn,* 1. That the prayer of the perſecuted ſhall not be rejected, becauſe the kingdom of Chriſt in his Church is perpetuall: earthly Kings cannot live ſtill to help their friends, followers, or flatterers, or to perſecute and moleſt Gods Church: But *Chriſt is the Lord and King for ever and ever,* to defend his people, and puniſh his foes. 2. The wicked within the viſible Church, howſoever they have the externall priviledges of Gods people, yet if they continue unreconciled, and do oppoſe piety, they ſhall be in Gods eſtimation, and in the day of his judging of them, counted, as they are here called, heathen, and ſhall be ſeparate from the fellowſhip of God and Gods people, *The heathen ſhall periſh out of his land.* 3. Its the Lords way to exerciſe his children with trouble, till he humble them, and make them ſenſible of their need of his help, till he turn their ſenſe of need, into a deſire of his relief, and their deſire into a prayer, and then he will in due time give anſwer: *Lord, thou haſt heard the deſire of the humble.* 4. Grace to pray, and the fixing of the heart in prayer on the Lord, is his gift, no leſſe then the anſwer of the prayer: and where the Lord doth give the one grace, he will alſo give the other: *Thou wilt prepare their heart, thou wilt cauſe thine ear to hear.* 5. When God beginneth to ſhew his reſpect to the prayers of his people againſt their oppreſſors, then the helpleſs and weak ſervants of God, ſhall have deliverance from the power of oppreſſours, and their oppreſſours ſhall not be able to do any more harm, when the Lord cauſeth his ear to hear their prayer: *the fatherleſſe ſhall be judged,* yea declared righteous, abſolved and delivered; *and the oppreſſour ſhall no more oppreſſe.* 6. If there were no more comfort to the godly oppreſſed, yet this may ſuffice, that their life, inheritance, and happineſſe is in heaven; and that their oppreſſours, in oppoſition to them are declared here, to be *but men of this earth,* whoſe portion is no better, then what they have here, in this World.

PSAL. XI.

To the chief Musician, A Psalm of David.

David, as an example of a Christian under the tryall of his faith in time of trouble, and tempted to desperation, resisted the temptation, how desperate soever his condition seemed: *ver.* 1, 2. and disputeth for the confirmation of his own faith. *vers.* 3, 4, 5, 6, 7.

Ver. 1. *IN the Lord put I my trust: how say yee to my soul, Flee* as *a bird to your mountain?*
2 *For lo, the wicked bend* their *bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.*

BEfore the Prophet dispute and produce his reasons against the tentations unto unbelief, he asserteth and avoweth his faith, and presenteth the danger he is in, before God. *Whence learn*, 1. Its the surest method in our spirituall combate against Sathan, and his fiery darts, to hold up the shield of faith, and to fix our self in resolution never to loose our gripes off the Lord; As *David* doth here, *In the Lord put I my trust.* 2. Having once fixed our foot on the rock, we may the more effectually rebuke our adversarie, for mocking of our confidence: As *David* doth here, saying, *How say you to my soul, Flee.* 3. God is a strong refuge to his own, whereunto they should flie like birds, chased to their strength, in all necessities, for he is *our rock* or *mountain.* 4. The wicked world do scorn the godly mans confidence, and the avowing of his faith in God, when they see no visible help for him on earth. Take up your faith now (say they) when they see the man beset by apparently inextricable troubles, as here they say to *David, flee now as a bird to thy mountain.* 5. The believer is not stupid in time of danger, nor senseless of difficulties, when hee asserteth his faith:

faith: *For lo* (saith he) *the wicked bend their bow*, they have me as it were under the visie of their shot. 6. The Lord for the exercise of the faith of his own, and for discoverie of the plots of the wicked against them, and for shewing of his own glory in protecting them more cleerly, doth suffer the wicked to make all ready, even unto present excecution of their cruelty, as here, *they make ready their arrow upon the string to shoot &c.*

Ver. 3. *If the foundations be destroyed, what can the righteous do?*

4. *The Lord* is *in his holy Temple, the Lords throne* is *in heaven: his eyes behold, his eye lids try the children of men.*

5. *The Lord tryeth the righteous: but the wicked and him that loveth violence, his soul hateth.*

6 *Upon the wicked he shall raine snares, fire and brimstone, and an horrible tempest*: this shall be *the portion of their cup.*

7. *For the righteous Lord loveth righteousnes: his countenance doth behold the upright.*

In the next place, he disputeth for the confirmation of his own faith by sundry reasons or severall considerations. The first reason to confirme his faith, is from the absurdity of the tentation, tending to the overturning of the very foundation of religion, whereunto, if the believer should yeild, he is lost and gone. *Whence learn*, 1. Faith in God and flying to him in all straits for relief, is the *foundation* of all religious and righteous persons, whereupon they build their hope and happines solidly; For David had layd it for a foundation, that God *was a Rock*, or mountain of refuge for men to flee unto in straits. 2. A tentation to mistrust God, and not to flee to him in all hazards, is most dangerous, and destructive of all true Religion, for it is the destroying of the very foundations of righteousnes and happines; and the resisting of this tentation is so necessary, as in what measure it is yeilded unto, in that measure the righteous man is put to a stand, and to a comfortless perplexity, and should despair certainly if he went from it. *For if the foundations be destroyed, what shall the righteous man do?* If it be in vain to flie to God, righteous men are lost men, which is absurd.

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The next reason to confirme his faith is the establishment of a Mediator, set forth in the word of God, and other holy ordinances, concerning the covenant of grace, and the benefits of it, and duties required in it, all to be found in the Lords holy temple, or Tabernacle, representing Christ Jesus and his Church, and the mutuall relations between God and his people. *Whence learn*, 3. The way to refresh and strengthen faith, is to look to God in Christ the mediator, Reconciling the world to himself, according as he was shadowed forth in the Temple of Jerusalem, and as he is still holden forth in the Church, in his word and other ordinances. First and last Christ is the trysting place, where God is constantly to be found on his mercy seat; for *the Lord is in his holy Temple*, did speak so much to the Church in typicall terms.

4. The third reason is, because God is a perfect judg to take order in due time, both with them who oppose his work and people, and with those who will not make use of his mercy. *The Lords throne is in heaven.* 5. The Lords knowledg of all mens carriage is perfect: *His eyes behold.* 6. When the Lord doth not make manifest by his work that he seeth mens carriage, but seemeth, as it were, to wink and close his eyes, he is then about to try the hearts of men, and to bring their thoughts to light. *His eye lids* (when eyes seem closed) *do try the children of men.* 7. The troubles whereunto the Lord doth put his children, in times of tentation, are not to be exponed as acts of displeasure, or meer justice, but as acts of wisedome and love, to try, excercise, and frame them in obedience. *The Lord tryeth the righteous*; at such times as he sendeth trouble specially. 8. How ever he giveth the wicked and violent persecuter to have a seeming prosperity, while the godly are in trouble, yet that is no act of love to them: for *the wicked and him that loveth violence, his soul hateth.* 9. All the seeming advantages which the wicked have in their own prosperity, are but meanes of hardening of them in their ill course, and holding them fast in the bonds of their own iniquities, till God execute judgment on them. *Upon the wicked he shall raine snares.* 10. What soever be the condition of the wicked for a time, yet at length suddain, terrible, irresistible, and remedilesse destruction they shall not escape: *fire and brimstone and an horrible tempest is the portion of their cup.*

The 4. reason for confirmation of his faith is from the Lords love, settled upon his upright servants, in the midst of their troubles, while they suffer for righteousnes sake. *Whence learn*,

11. The

11. The respect that the Lord hath to the cause for which his servants do suffer, hastneth on, and fastneth wrath upon their adversaries. For *the righteous Lord loveth righteousnesse*, is given as a reason of the sentence in the preceeding verse. 12. The clouds do sometime hide the expressions of the Lords respect and love towards his people, yet still his love is set upon them, for continually *his countenance doth behold the upright.*

PSAL. XII.

To the chief Musician upon Sheminith, A Psalm of David.

The Prophet having observed, as is set down, *ver.* 8. how wickednesse lifteth up the head in all the Land, when the places of power and trust do come in the hands of naughty and vile men, doth give direction by his own example unto the godly; first, to have their recourse to God by prayer, while they are born down by the wicked in such an ill time, *ver.* 1, 2. and next how to comfort themselves by the word of God, pronouncing the sentence of justice upon all loose tongued men, *ver.* 3, 4. And promising delivery to the oppressed godly, and preservation of his Church in all generations, *ver.* 5, 6, 7. Howsoever he suffer wicked men to bear rule sometimes, and wickednesse to abound by that means, *ver.* 8.

Ver. 1. HElp Lord, *for the godly man ceaseth: for the faithful fail from among the children of men.*

2. *They speak vanity every one with his neighbour:* with *flattering lips*, and *with a double heart do they speak.*

David finding no friend at court, nor any place or power, who either would speak a word in his favours, or give him any friendly

friendly counsell, turneth himself to God. *Whence learne,* 1. The face of the visible Church may sometime be so far defaced, that there cannot be a man found to show himself openly, for a good cause, as here is noted. *The godly man ceaseth, the faithful fail from among the children of men.* 2. In such a case God can and will supply the in-lack of friends and counsellers to his own, when they seek to him, *Help Lord: the Lord will help.* 3. At such a time, a godly person may not think upon seditious practises against those that are in lawfull authority, but take himself to prayer; for *David* who had a fairer pretense for such a practice then any private man or men can have, because he was designed successour to the kingdome, he goeth to God in this case, and cryeth, *Help Lord.*

He proveth the in-lack of godlinesse and faithfulnes, because there was no upright, nor honest dealing among the people, but falshood and flatterie. *Whence learne,* 4. Where true godlines is out of request, the common bonds of neighbourhood, (including bonds of blood, alliance, and acquaintance) will fail also, and every one will go about to deceive his neighbour; so that a man cannot trust what another saith, for *They speak vanity every one with his neighbour.* 5. When ungodly men intend most to deceive, then they are sure to speak faireſt, giving pleasant words, with insinuation of respects in abundant complements. They *speak vanity to their neighbour with flattering lips.* 6. Vain talk, cousening speeches, flattering words, are unbeseeming honest men, and do argue in so far as men affect them, ungodlines, unfaithfulnes, and deceitfulnes in a man; for *when with flattering lips they speak, with a double heart they speak.*

Ver 3 *The Lord shall cut off all flattering lips,* and *the tongue that speaketh proud things.*

4 *Who have said, With our tongue will We prevail, our lips* are *our own: who* is *Lord over us?*

He setteth down in the next place the comforts of the godly, which are three. The first is from Gods justice in punishing calumniators of the godly, and proud boasters. *Whence learne,* 1. Although pick-thanks, and flatterers of great men, in prejudice of the godly, doe hope to stand by their flatterie, yet *the Lord shall cut off all flattering lips.* 2. Albeit men in power and place do threaten to bring about great things against Gods people, yet they shall not be able to do what they have said, *for God shall cut off also the tongue that speaketh proud things.*

3. Wick-

3. Wicked men are confident and do assure themselves to double out their course by their falshood, flattery, and calumnies against the godly; *They have said, With our tongue wil we prevail.* 4. Wicked men make no conscience to use well the gifts which they have gotten of God; such as are wit, or language, or any other thing; for they say, *Our lips are our owne.* 5. Wicked men stand not in awe of God; they fear not punishment from him, for in effect they say; *Who is Lord over us?* But we must learne from their faults three contrary lessons; to wit, 1. That nothing which we have is our own. But 2. Whatsoever is given to us of God is for service to be done to him. 3. That whatsoever we do, or say, we have a Lord over us, to whom we must be answerable, when he calleth us to accounts.

Ver. 5. *For the oppression of the poor, for the sighing of the needy, now will I arise (saith the Lord) I will set* him *in safety* from him that *puffeth at him.*

6. *The words of the Lord* are *pure words:* as *silver tryed in a furnace of earth, purified seven times.*

7. *Thou shalt keep them (O Lord) thou shalt preserve them from this generation for ever.*

The second comfort of the godlie in an ill time, is from the promise of God, to deliver the godlie out of the hand of the wicked. *Whence learne,* 1. When the Lord hath exercised the Godly for a while, with the oppression of the wicked, he will not fail to make manifest, that he hath heard their sad supplications, and seen their oppression; *for the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.* 2. The proud persecuter doth think little of the Godly, or any power that can defend him, but doth mock the hope he hath to be helped; yet *God will set the godly in safety from him that puffeth at him.*

This promise the Prophet commendeth to the Church, as a precious truth, which will be found forth-coming to the full, in experience. *Whence learne,* 3. To the end that the word of promise may be comfortable to us, till new experience comes, we must consider whose word it is, and that there is no vanity in promises, but all contained in them, shall be found very solid, like the refined silver, or gold, which is purged from all drosse, and the oftner it is put in the fire, it is the more fair, and of greater value, for *the words are the Lords words, and pure words,* tryed,

true

true in experience, *as silver tryed in a furnace of earth seven times*, and clear from all drosse.

The third comfort of the godly is from assurance given of the perpetuation of the Church, & custody of it by God, in all ages. *Whence learne.* 4. Let men persecute the godly, as much as God pleaseth to suffer them, yet shall God preserve a Church of godly persons at all times to the end of the world: *For God shall preserve the godly from this generation for ever.* 5. Albeit the discomforted godly, under persecutors, are not alwayes able to draw presently comfort from this promise, yet it is a truth which God will own, which God will keep in his hand to us, when we come to him, and which every beleever must own, though no man should take it off his hand. Therefore doth *David* turne himself to God, in delivering this Charter of the Churches safety, *Thou*, saith he, *shalt keep them.*

Vers. 8. *The wicked walk on every side, when the vilest men are exalted.*

In the close of the Psalme, upon his own experience, he draweth up a generall observation of what may be expected, when the most wicked are most advanced. *Whence learne,* 1. God sometimes so disposeth in his Wisedom and Justice, for punishing of wicked people, and exercising of the godly, that the places of government in a Kingdome, are filled not with the best men, but with the *vilest of the sons of men*; For in *Davids* experience it was so, and he presupposeth it might fall to be so, that the vilest of men should be exalted. 2. The wickednesse of the ungodly doth in this case break forth most, and spread it selfe among the Subjects, being heartned thereunto by the Rulers toleration, connivance, or instigation, or example, and countenance; *For when the vilest men are exalted, then the wicked walk on every side.* Turne you where you will, you shall meet with them, at such a time *as the vilest are exalted.*

PSAL. XIII.

To the chiefe Musician, a Psalm of David.

Another Christian experience, wherein *David* under the sense of desertion, layeth forth his lamentable case before the Lord *ver.* 1, 2. prayeth for relief

releif, *ver.* 3, 4. and by faith is refreshed and comforted, *ver.* 5, 6.

v. 1. *HOw long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from me?*

2. *How long shall I take counsel in my soul*, having *sorrow in my heart daily? how long shall mine enemy be exalted over me?*

In laying forth his grief, he beginneth at his apparant desertion; then speaketh of the perplexity of minde, arising herefrom; and last of all he mentioneth the continuance of his outward trouble from his enemies. *Whence learne*, 1. Trouble outward and inward, of body and spirit, fightings without, and terrors within, vexations from heaven and earth, from God deserting, and men pursuing, may fall upon a child of God at one time, and continue for a time long enough, as here; *How long wilt thou forget me, how long shall mine enemy be exalted over me?* 2. When trouble is continued, and appearance of means of delivery is not, and God both withholdeth inward & outward help, sense calleth this the Lords *forgetting* and *hiding of his face. How long wilt thou forget me and hide thy face?* 3. The Lords children in their resolution for faith and patience, do set to themselves a shorter period usually then the Lord doth, for making them have their perfect work; therefore when their hope is deferred, it makes their heart sick, and to cry out, *How long? how long?* 4. When comfort trysteth not with our time, fear of eternall off casting may readily slide in: and this fear, a soul acquainted with God, or that loveth him in any measure, cannot endure. *Wilt thou forget me for ever?* saith he. 5. Whatsoever sense do speak, or suggested tentations do speak, faith will relate the businesse to the Lord, and expect a better speech from him: For in this condition the Prophet goeth to God, saying, *How long, O Lord?* 6. A soul finding desertion, multiplyeth consultations, falleth in perplexity, changeth conclusions, as a sick man doth his bed, falleth in grief, and cannot endure to live by its own finding, but runneth upon God for direction as here we see it; *How long shall I take counsel in my soul, having sorrow in my heart daily?* 7. The enemies taking advantage, (by the continuance of trouble upon the Godly,) against his cause and religion, and against God, doth augment both the griefe and

and temptation of the godly; *How long shal mine enemies be exalted over me?*

Vers. 3. *Consider* and *hear me, O Lord my God: lighten mine eyes, lest I sleep* the sleep *of death.*

4. *Lest mine enemies say, I have prevailed against him*; and *those that trouble me, rejoyce when I am moved.*

Now followeth his prayer for some comfortable answer, lest both he should perish, and God be dishonoured: *Whence learn,* 1. The edge of tentations is blunted, and griefe asswaged, when the swelling of the soul doth vent it self to God: and certainly complaints are then best eased, when they are dissolved in humble supplications, as here, *consider and hear me, O Lord my God.* 2. Albeit faith believeth that God considereth and heareth alwaies, yet it cannot rest till it feele by some effect that he doth hear and consider, by his giving some real support, or help in need, according to covenant; This is imported in his praying, and words of prayer, *consider, hear me.* 3. If the Lord think it not good to give an outward delivery, faith will be content of a blenk of Gods countenance for the present, *lighten mine eyes*, saith he, that is, let me have some immediate comfort to uphold me in the hope of my delivery. 4. Its a death to the godly man who hath seen him that is invisible, to be long without the sense of Gods love; sense of succumbing and perishing in trouble, doth in this case usually set upon the Godly, as here, *lighten mine eyes, lest I sleep the sleep of death.* 5. The enemies of the godly do feed themselves with the trouble of the godly, and rejoyce the more they see them in distresse, and discouragement; which two inconveniences, the Lord useth to prevent, for he cannot endure long to see the pride and rejoycing of the enemy to feed it self on the miseries of his children; and this the Prophet insinuateth, when he seeketh relief, *lest the enemy glory that he hath prevailed, &c.*

Vers. 5. *But I have trusted in thy mercy, my heart shall rejoyce in thy salvation.*

6. *I will sing unto the Lord, because he hath dealt bountifully with me.*

Here

Here the Prophet is raised up unto comfort by degrees: first he setleth himself upon the tried grounds of faith, then promiseth to himself deliverance, and thirdly findeth comfort: *Whence learn*, 1. Albeit we find not present reliefe, or comfort when we pray, yet we must resolve to adhere to God by faith: when we have powred out our soul in his bosome by prayer, we must resolve to setle our feet on the ground of faith, before we can expect to be comforted: For here *David* relyed on *Gods mercy*, and ratifieth his former resolution and practise of resting on his mercy, *I have trusted on thy mercy*. 2. So soon as faith is fixed, and resolute to adhere to covenanted mercy, hope doth lift up the head, and this anker of the tossed ship, stayeth the soul from being driven: The believer looketh out for Gods salvation, by some way of delivery, which God thinks good to give, and assureth himself it shall come, and that he shall find joy in Gods way of deliverance, *My heart* (saith he) *shall rejoyce in thy salvation*. 3. When the believer is resolved to rest on Gods mercy by faith, then followeth peace at least, and readily more comfort of Gods Spirit, then for the present he expected to have, yea as much as shall satisfie him, and make him count himself richly dealt with, as here *David* acknowledgeth, saying, *He hath dealt bountifully with me*. 4. Fresh experience of favour from God, in the renewed sense of his good will to a soul, is a matter of great joy, in the midst of trouble; and the right fruit of it, is a renewed resolution cheerfully to praise God as here we have the example, *I will sing unto the Lord, because he hath dealt bountifully with me*.

PSAL. XIV.

To the chief Musician. A Psalme of David.

David looking on the constitution of the visible Church, and seeing the great body of the people lying in their naturall state, working iniquity and hating the truely Godly amongst them, even to the death, *vers.* 1, 2, 3. com-

forteth the Godly, first by the care the Lord hath of them, in pleading their cause against the ungodly; *vers.* 4, 5, 6. and next by giving hope of better daies for the godly, when after sore plagues come on that people, Christ should manifest himself unto them, *vers.* 7.

Vers. 1. THE *fool hath said in his heart*, There is *no God*: *they are corrupt, they have done abominable works*, there is *none that doth good.*

2. *The Lord looked down from heaven upon the children of men; to see if there were any that did understand*, and *seek God.*

3. *They are all gone aside, they are* all *together become filthy*: there is *none that doth good, no not one.*

The Prophet divideth all these who were in the visible Church, into un-regenerate men on the one hand, and Gods true people converted inwardly unto him on the other hand; and doth argue all the un-regenerate to be practically Atheists, without God in the World, by the same proofe whereby the Apostle convinceth all men in nature, to be in the state of sin, *Rom.* 3. 13. *Whence learn*, 1. Every man so long as he lyeth unrenewed, and unreconciled unto God (how wise so ever, or of how great parts so ever he may seem to be to himself or the world) is nothing in effect but a mad man, running to his own destruction in losing his soul and eternal life, when he seemeth most to gain the world, therefore he is called *the fool.* 2. It is not heeded by God what a mans mouth saith of God, or of himself, but what his heart saith, *The fool hath said in his heart.* 3. It is not the word, or outward profession, which truely doth expone the heart, but the current of a mans life and actions; for here it is proved, that the heart is full of Atheisme, by this, that they are *corrupt in their conversation, and do abominable works.* 4. God is onely the right Judge of regeneration and unregeneration, and the onely true searcher of the heart:

Its

Its *he who looketh down from heaven, to see if any of the Sons of men*, or any in the state of nature, have any wisdome in them, or affection after God: *if any of them have understanding, or do seek after God:* For he that doth not seek God, hath no understanding, nor principle of Spiritual life in him. 5. Whatsoever may be the odds among unrenewed men, some more, some lesse grosse in their outbreaking, yet God pronounceth of them all, *that they are all of them gone out of the way*, to wit of holinesse and happinesse, *they are altogether become filthy*, that is, all their actions flowing forth from their corrupt hearts are vile and loathsome in Gods sight, and they are all in one rank in this, *there is none of them that doth good*, none of them being unreconciled to God, do or can do any thing at all commanded of God, as commanded, from right principles, and for right ends.

Vers. 4. *Have all the workers of iniquity no knowledge? who eat up my people* as *they eat bread, and call not upon the Lord.*

5. *There were they in great fear: for God* is *in the generation of the righteous.*

6. *You have shamed the counsel of the poore; because the Lord* is *his refuge.*

In the next place he comforteth the people of God, living in society of the visible Church, with the unrenewed multitude. First, by this, that the Lord doth plead the cause against the ungodly. *Whence learn*, That the nature of all unrenewed men, is to bear deadly enmity against those that are really Gods people, and delight to undo the godly, as contemners of all that live not as they do. *They eat up my people as they do bread*, saith the Lord. 2. The Lord owns the quarrell, and wrongs done to the godly, as done to him, in whomsoever his image is hated or persecuted. *They eat up my people*, saith he. 3. The causelesse hatred of the godly is a most unreasonable thing, and argueth admirable stupidity in wicked men, who maligne the innocent, by whose life they are admonished of their duty, and taught the way to felicity. *Have all the workers of iniquity no knowledge?* 4. The miss-kenning of God, and working of iniquity, and persecuting of the godly, are three conjunct properties of a man in nature;

not reconciled to God, *For to be workers of iniquity, and eaters up of Gods people as bread, and not calling on God,* are put for the marks and properties of the lame sort of ungodly men.

Upon the challenge of the ungodly, the Prophet interreth the consequence of certain and sad judgements to follow on the wicked, because God is nearly concerned in the quarrell of his people. *Whence learn,* 5. The persecution of piety in the godly, provoketh God to inflict the most fearfull, and most suddain judgements. *For therein specially were the ungodly put to fear, where they had no fear at all.* 6. The near conjunction which God hath with the godly, is the reason of the greatnesse of the sin of persecution of them for godlinesse: for here it is given for a reason, why *there* they were in fear, why they were to tremble when God came to avenge the oppression of the godly, which the wicked feared never to be questioned; *Because God is in the generation of the righteous.* 7. Persecuting of a man for piety, were it but in jesting at a man, or mocking of him for piety, is the turning of piety, which is a mans glory, into a matter of reproach to him; and a means to drive him and others from seeking of God, *You have shamed the counsell,* or resolution *of the poor,* when you scorn, because he hath made God his refuge.

Ver. 7. *O that the salvation of Israel* were come *out of Sion! when the Lord bringeth back the captivity of his people, Jacob shall rejoyce,* and *Israel shall be glad.*

The next comfort of the godly, is from the hope of Christs coming, in whom the redressing of this evill, and of all other, is to be found, for whose coming he wisheth. It is true, the sending of deliverance unto the distressed people of God in *Sauls* time, by bringing *David* to the Kingdom, was worthy to be wished for: but this could not fill up the measure of the wish here stirred up by the Spirit. Therefore we must look to the substance in Christ, in whom this wish and prayer hath full accomplishment, which in effect is, *O that Christ the Saviour of Israel were come out of Sion.* And this same wish closeth the fifty third Psalm also; where salvations of *Israel* in the plurall number is set down, to note the perfection of salvation which cometh onely by Christ, at whom the very forme of the *Hebrew* wishing doth, look as pointing at the person which shal

give

give all sort of salvation to *Israel*, *Who shall give*; Now there was a coming of Christ in the flesh *unto Sion*, foretold by the Spirit, *Zach.* 9. 9. and this is presupposed in this wish; for Christ must be in *Sion* before he come out of it. But not by this coming were so many *Israelites* saved as here is wished for: not by this coming was the body of *Israel* brought back from captivity here propheſied. There is also *Isai.* 2. 3. a coming of Christ *out of Sion* to the *Gentiles*, and this coming is presupposed here, before that *Israels* captivity be looſed. There is *Isai.* 59. 20. compared with *Rom.* 11. 26. a coming out of *Sion* for the bringing salvation to the body of the now miſ-believing Nation of the captive *Israelites*, lying in captivity, ſcattered among the *Gentiles*; and this is directly prayed for, and longed after in this place. *O that the salvation of Israel were come out of Sion*, even the time when the Lord ſhall bring back the cap ivily of his people. *Paul*, *Rom.* 11. 26. calleth this the Believers coming *out of Sion*, in regard of the time when, and the condition wherien Christ is to find the *Israelites*, to wit, *out of Sion*, out among the *Gentiles*, ſcattered among the *Gentiles*, to whom Christ came when hee left *Judea*. And *Isaiah* calleth it a coming *to Sion*, in reſpect of the benefit to be given to the *Jews*, who are deſigned oft by *Sion*. *Whence learne*, 1. Christ is the salvation of *Sion*, both figuratively and properly called ſo, as well before he came, as after; for here he is looked on as the *Salvation of Israel*, in whom all our ſalvation, *Jews* or *Gentiles*, is founded. 2. Whoſoever ſeeth him, (from how far off ſoever) he cannot chuſe but long for a further manifeſtation of him, for perfecting of the bleſſedneſſe of his people, *O that the salvation of Israel were come out of Sion*! 3. It was revealed to the Prophets, that Christ was to come to the Church of the *Jews*, and from thence to manifeſt himſelfe to the *Gentiles*, caſting off the *Israelites* for a time, ſcattering them among the *Gentiles*, and then to come about again towards the *Jews* in their ſcattering and captivity, without caſting off of the *Gentiles*, and this laſt turn is in the Prophets eye, and aimed at by the Spirit, when he wiſheth that *the salvation of Israel were come out of Sion*. 4. It was revealed alſo to the Prophets, and to *David*, that before the conſtitution of the Church of *Israel* ſhould be freed from the perſecution of domeſtick enemies, vexing the hearts of the godly, or delivered from ſuch mens power, as are deſcribed, *verſ.* 1, 2, 3. that ſore plagues were to be poured out upon that people, and that the *Israelites*

were to be driven out of their own Land, and led in captivities, as the words here, and *Psalm* 53. 6. do import; for they who were to be brought back from captivity after Christs coming out of *Sion* unto the *Gentiles*, are presupposed to be in captivity, when Christ cometh to give salvation unto them. 5. Because of the large pouring out of the Spirit upon the body of the converted *Jews* or *Israelites*, when the time shall come of their turning Christians, prophesied of here, and *Isai.* 59. 20. and *Rom.* 11. 25, 26. as their mourning in repentance for the injuries done by them, and their progenitors, to Jesus Christ, shall bee as the mourning of *Hadadrimmon*, in the velley of *Megiddon*, *Zach.* 12. 10, 11. So here, joy in Jesus Christ reconciled unto them, shall be greater then any that ever that Nation saw, whether in *Davids* time, or *Solomons*: for then *the Lord shall bring back the captivity of his people*, here prophesied of, to be under the time of the Gospel, (whether by loosing their captivity bodily as well as spirituall, whether they shall return to their own Land or not, or what the Scripture doth speak to this purpose, this place is not for the determining of it.) *Then Jacob shal rejoyce, and Israel shal be glad, when the Saviour of Israel shal come out of Sion to them.*

PSAL. XV.

A Psalm of David.

The Prophet for distinguishing of the true members of the Church from those who were only outwardly professors, asketh of the Lord, how the one may be known from the other, *ver.* 1. and receiveth no answer to the question, *ver.* 2, 3, 4, 5.

Ver. 1. *LORD, who shall abide in thy Tabernacle? who shall dwell in thy holy hill?*

The question is proponed about the marks of the sincere believers, the true Covenanters with God, the true Professours of true religion, who they are who shall not be cast out from the society of Gods true Church. *Whence learn,* 1. The Tabernacle pitched by *Moses*, and the hill of *Sion*, where the Tabernacle

bernacle and the Temple was at last setled, was a Type of the true Church, and of Communion with God in Christ the Mediatour, a type of God incarnate, dwelling, and exercising all his offices in his Church, and of the heavenly condition of his people, called out of the world, and lifted up toward him, designed under the name of Gods Tabernacle, and Gods holy hill. 2. Some of those who professe to be of his fellowship, may be thrust out from it a time, and delivered from all communion with God, when other some shall remain in this state, and not be removed. For the question is moved, What are the marks of the members of the Church invisible? and who they are *who shall abide in Gods tabernacle, and dwell in his holy hill?* 3. Only the Lord who searcheth the heart, can put the difference between the true and the false; for this cause the question is proponed to God, *Lord, who shall abide in thy Tabernacle?*

Ver. 2. *He that walketh uprightly, and worketh righteousnesse, and speaketh the truth in his heart.*

3. He that *backbiteth not with his tongue, nor doth evill to his neighbour, nor taketh up a reproach against his neighbour.*

4. *In whose eyes the vile person is contemned, but he honoureth them that fear the* LORD: he that *sweareth to* his own *hurt, and changeth not.*

5. He that *putteth not out his money to usury, nor taketh reward against the innocent. He that doth these things, shall never be moved.*

The Lord answereth in the rest of the Psalm, by shewing the fruits of faith manifested in obedience to Gods commands, both morall and judiciall, in the sight of all men: The sincerity of which faith and truth were to be certainly known to God only, and to the conscience of every mans self; which was sufficient to satisfie the question, quieting and comforting of the upright ones. *Whence learn,* 1. That sincere indeavour of universall obedience in a mans conversation, is a fruit and evidence of true faith, and a mark of a true member of the Church invisible, *He walketh uprightly, and doth righteousnesse.* 2. Another fruit of true faith, is conscience making of what a man speaketh, ruling his tongue so, as his heart and his tongue do agree

in the truth: *he speaketh the truth from the heart.* 3. A third fruit of unfained faith, is making conscience in all his dealings, that he harm not his neighbour, neither in his name, nor in his person, nor his goods, and making conscience not to receive readily a false report of his neighbour, when it is devised by another, *He backbiteth not with his tongue, nor doth evill to his neighbour, nor taketh up a reproach against his neighbour.* 4. A fourth fruit of sound faith, is the low estimation of any worldly excellency wherewith a wicked man can be busied; to whom, although the godly, according to duty, will give civill honour, as his place requireth, yet he counteth him a poor miserable man for all his honour and wealth, becaus hee walketh in a godlesse way: but where he seeth one that feareth God, he esteemeth highly of him in his heart, whatsoever externall expressions thereof he find fit to give, becaus of the honourable way of holinesse, wherein the godly walketh; *for in his eyes a vile person is contemned, but he honoureth him that feareth the Lord.* 5. A fifth fruit of sound faith, is tender respect to the Name of God, and care to keep lawfull promises, covenants, and oathes, whatsoever civill inconveniences may follow upon the strict keeping of them; *Though he swear to his own damage, he changeth not.* 6. A sixth fruit and evidence of faith, is dispensing with commodity, when God by a speciall reason calleth for so doing, albeit other wayes a man might take reasonably more gain. Many of such sort of cases do accrue in merchandise, and in exacting of rents and debts, as circumstances may teach, when, and where God calleth for most moderation; such was the judiciall dispensing with commodity, put upon the *Jews* for loosing the yoke of a bought servant, being a *Jew*, at the end of six years; and quitting of houses and lands bought from a *Jew* at the year of *Jubile*, how dear soever it cost the buyer; and not taking usury of a *Jew*; wherein the *Jew* was priviledged above men of another Countrey: for in all these three particulars, it was lawfull for the *Jew* to do otherwise with other countrey-men, to wit, in buying a servant from a stranger, and not letting him loose all his dayes, and buying land from a stranger of another countrey, and transmitting it to his own posterity, and taking usury of a stranger, according to the rate which was acknowledged on all hands to stand with equity; which commodity if an *Israelite* did not dispense with toward an *Israelite*, it made him short of this commendation of the true *Israelite*, *who putteth not his money to usu-*

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rie. 7. The seventh fruit and evidence of faith, is freedome from briberie, with love of justice, which the believer will not pervert, to the detriment of the man who hath a good cause, for whatsoever bud or reward man can give him. This is the upright mans last property, *He taketh not a reward against the innocent.*

Having numbred out the evidences of a sound convert and true believer, who shall never be thrust out of *Gods* fellowship, he concludeth, *That whosoever doth these things*, or studieth to do them, *shall never be moved.* That is, he that shall evidence his faith in *God*, by a sincere indeavour to do the duties of the first and second table of *Gods* Law, shall not be removed from *Gods* house, but shall abide in his Tabernacle, and dwell in Sion, in the fellowship of *God* and his saints for ever.

PSAL. XVI.

Michtam of David.

David in this Psalme, finding himself in the state of grace, prayeth for preservation in generall, in relation unto all dangers, and evils of body and soul, and whatsoever other evill, from which a godly man, with allowance of Gods word might pray to be preserved. His only reason to assure himself to be heard, is because he had gotten grace to trust in God. The sincerity of which faith in God, he proveth by sundry evidences, *ver.* 1,2,3,4. In the second place he climbeth up to the comfort and joy of believing; And all the grounds of joy whereupon he goeth, do serve both to confirme his faith, and to give him assurance of the granting of his prayer. *vers.* 6,7, 8,9,10,11.

Ver. 1.

Ver. 1. *Preserve me, O GOD: for in thee do I put my trust.*

He findeth himself in a good condition, and all the prayers he prayeth, is in one word, for preservation. *Whence learn*, 1. As our being, living, and moving naturall, and our bringing into the spirituall and blessed estate of grace, is of the Lord, so is our keeping therein of the Lord also, and our duty is to acknowledge God in both, and to live unto, and pray for his upholding of us, and not to leane upon our own wisedome, strength, or holiness; For *David* teacheth so to do. *Preserve me O God.* 2. The grace of God having granted to us lively faith, setled on God, is a sufficient ground of our hope, and assurance to persevere, and to be still preserved, for this is the reason whereby *David* confirmeth his prayer, *For in thee do I put my trust.*

Ver. 2. O my soul, *thou hast said unto the Lord, Thou* art *my Lord: my goodness* extendeth *not to thee:*

3. But *to the saints that are in the earth, and to the excellent, in whom* is *all my delight.*

Because he hath made his faith in God, the reason of his hope of perseverance, and of his having his prayer granted, he proveth the sincerity of his faith by five Evidences or fruits thereof. *Whence learn*, 1. The first solid evidence of the sincerity of saving Faith, is the testimony of the conscience, bearing witness to a man, that he hath layd hold on the covenant of grace, and hath chosen God for his protector, and master, and that he is resolv'd to depend upon God, and to serve him as *David* did, saying, *O my soul, thou hast said unto the Lord, thou art my Lord.* 2. Another evidence of the sincerity of faith, is renunciation of all confidence in a mans own works, and the rejecting of all conceit of any possibility of merit at Gods hand, who cannot be profited by our goodness; for we have what we have of him, and can never put an obligation on him by any thing which we can do. *My goodness doth not extend to thee.* 3. A third fruit and evidence of faith, is love and kindness to the godly, and bestowing of our own goods for supplying their need, joyned with a high estimation of their preciousness, above the godless world, and with pleasure taking in their fellowship: so reckoneth the prophet, saying, *my good-*

goodnes extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight: where, by the way, let us obserue, He knew no saints to whom he could be profitable, saue onely the Saints who are *upon the earth*.

Ver.4. *Their sorrows shall be multiplied,* that *hasten* after *another* god: *their drink-offerings of blond will I not offer, nor take up their names into my lips.*

A fourth fruit and evidence of faith, is, the hating of false religion, and counting all followers of idolatry, or worship of another god, then the true God, to be accursed; such a hating of false religion as is accompanied with the discountenancing, open discrediting, and abhorring of all idoll service, as *David* expresseth here in the whole *verse*. *Whence learne*, 1. Men as they are naturally averse from following the true God, and the true religion, so are they naturally bent to all idolatry, and zealous in following idols, and any false religion. *They hasten after another god.* 2. The more men do hasten after felicity, in the way of idolatry, they have the worse speed. For *their sorrowes shall be multiplied that hasten after another God.* 3. The more madly the world run after idolatry, the more should the faithfull man testifie his abominating thereof, as *David* doth. *Their drink-offerings of blood will I not offer, nor take up their names into my lips.* He cannot speak of them without disdain.

Ver.5. *The Lord* is *the portion of mine inheritance, and of my cup: thou maintaineſt my lot.*

A fifth fruit and evidence of faith in God, is delight, and satisfaction in, and resting on God, as al-sufficient for the believers compleat happinesse, as the whole *verse* holdeth forth. *Whence learn*, 1. The believer hath as sure right unto God, as any man hath to the patrimony whereunto he is born; or any Tribe ever had to his share in the Land of *Canaan*. *The Lord is the portion of his inheritance.* 2. The Lord is the believers lot and share, when the world are seeking, some one, some another temporall good; *The Lord, and the light of his countenance*, is the believers compleat good; whatsoever measure of earthly things is given to the godly beside, *Levies* portion is his portion. *The Lord is the portion of his inheritance.* 3. The Lord is the believers livelihood, and the furnisher of his daily bread, *He is the portion of his cup.* 4. The Lord giveth himselfe

selfe to the believer for his felicity, as he also maintaineth the believer in the right unto, and possession of himself: *He maintaineth his lot*: and so; as the believer cometh to his right he hath unto God, not by his owne purchase, but by spirituall birth-right, as a child of Christ by faith, or by free donation of this inheritance, received of God by faith; so he may claim to God, and enjoy the possession of God, as *firmly* as his *inheritance*; as *fully* as if God were his particular *property* and portion; as *sweetly* as his daily food, and the portion of his domestick *cup*: and with as great *quietnesse and security*, as the immediate vassal of the mightiest Monarch, being willing, able, and ingaged most deeply *to maintain his lot*.

Ver. 6. *The lines are fallen unto me in pleasant* places; *yea, I have a goodly heritage.*

In the second place he climbeth up to the joy of faith, arising from the certain perswasion, and present sense of his being in the state of grace; The reasons or grounds of his joy are six, The first reason of his joy, is founded upon the properties and self-sufficiency of God, compared to a *goodly and pleasant heritage*, which wanteth no commodity within it self. *Whence learn*, 1. Pleasure and profit, and all commodities of life are abundanily to be found in God; & whatsoever can be represented by any goodly heritage, lying in most pleasant places, is but a shadow of what is to be found in him, as the comparison taken from lower things here importeth. 2. The more the believer considereth what the Lord is, and what are his perfections, and what is the believers own interest in God, the more is he satisfied, and ravished in the beholding of God, and his own felicity in him. No wonder therefore if *David* say, for the measuring out of this share to him, *that his lines are fallen out to him in pleasant places, &c.* 3. The believer hath liberty to appropriate God in a manner to himselfe, and in comparison with the share of the worldlings, to preferre his own portion above all others: This doth *David*, when he calleth God his *own pleasant places, and his own heritage.*

Ver. 7. *I will blesse the Lord who hath given me counsel: my reins also instruct me in the night season.*

The second reason and ground of joy, is because God hath perswaded him to believe in the *Messiah*, or *Christ* to come, as is clear by the next *verse*, and that God had taken the directing of him. *Whence learn*, 1. As it is the work of God only, to

give

give effectuall counsel to any man to believe in Christ; So also the way of perswasion of a soul to trust in God, is a way of working, proper only to God; for it maketh the man so free an agent, in the act of believing, as if Gods work were counsel only, and the work of active perswasion so invincible, as the work is effectually wrought, and infallibly: for he calleth the bestowing of saving faith, or grace to consent to the covenant of grace, a *giving counsel*: *He hath given me counsel.* 2. The glory of trusting in God, is not a matter of gloriation of the believer, in his own disposing of himself, but a matter of thanksgiving to God, and glorifying of him, who giveth the counsel to believe, and maketh the counsel to him effectuall: For *David* saith, *I will blesse the Lord who hath given me counsel*, to wit, effectually; for faith is not of our selfe, it is the gift of God, wherein flaxanimous power and voluntary consent are sweetly joyned together. 3. This mercy of powerfully perswading a soul to make choice of God, to close covenant with him, and to trust in him, doth put a perpetuall obligation of thanksgiving unto God upon the believer, to make him say in all time coming, and for ever, *I will blesse the Lord, who hath given me counsel.* 4. With the gift of saving faith, or perswasive counsel to believe in God, is joyned the sweet guiding and directing of the Lords Spirit, how to order the wayes of the believer: For here instruction of him in the night season, is joyned with the former mercy, and is made a reason of thanksgiving, and blessing of God. For hee addeth, *My reins also shall instruct me in the night season.* 5. The framing of the will, desire, appetite, affections, inclinations, thoughts, and secret meditations, is so inward, secret and deep a work, as the Spirit of God thinks good to expresse this his giving discretion secretly to *David*, in the terms of the *teaching of the reins*, because they are the hiddest parts of the body, and neareſt to the back of any of the inward noble parts; and because of the nature of the reins, which have much affinity with the affections, and have for their office the discretive purging of the blood, the natural furniture of life, *My reins also instruct me in the night season.*

Ver. 8. *I have set the Lord alwayes before me: because* he is *at my right hand, I shall not be moved.*

The third reason, and ground of joy, is the gift of the grace of God, making him alwayes keep his eye, (for getting assistance, direction, and comfort) to good purpose, upon Jesus Christ, the Lord, of whom this place is exponed *Act* 2. 25.

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Whence learn. 1. The duty of the believer, and the way for him to have and retain joy in the Lord, is to fix the eye of faith alwaies, in all estates, on the Mediator, the promised Messiah, the Lord Jesus, for direction, assistance, comfort, and deliverie. For this was *Davids* way, *I have set the Lord alway before my face.* 2. Such as implore Jesus Christ for all things in all estates, shall be sure to have his effectuall presence neer hand to help him in time of need. For *he is at such a mans right hand, at all times.* 3. Faith, kept in exercise by emploring of Jesus Christ, may have assurance of perseverance, and enjoying constantly the state of grace, what-ever alterations, and commotions come, their state shall stand fixed; they shall stand in grace, for upon this ground the prophet saith, *I shall never be moved.*

Ver. 9 *Therefore my heart is glad, and my glory rejoyceth; my flesh also shall rest in hope.*

A fourth reason of joy abounding in his heart, and breaking forth in his words, is his victory over death, and the grave, by faith in Jesus Christ. *Whence learn,* 1 Faith in Christ is able not only to give peace, that passeth understanding, but also to fill the heart with joy, and to make the tongue, which is a mans glory, above all other creatures, sometime to break forth in expressions of joy, for *therefore* saith he, *my heart is glad and my glory rejoyceth.* 2. So great victory over death and the grave, is gotten by faith in Jesus Christ, that a believer can lay down his body in the grave, as in a bed, to rest it there, in hope of the resurrection; and here an instance and example for it, *My flesh also shall rest in hope.*

Ver. 10 *For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.*

The fifft reason of his joy, is the assurance of the resurrection of Jesus Christ his head, through whom he hopeth to be raised in his own order and time. *Whence learn,* 1. A believer is so neerly joyned with Christ, that he may give to him the styles of what is neareft and deareft to him, and call him his very *life* and *soul,* as here David saith of Christ, who behoved to rise again, Act. 2. 25. *Thou wilt not leave my soul,* or my life *in grave:* and by this means he also is assured of his own resurrection in due time; for our life and soul is bound up in Christ: Our life is hid with God in Christ, specially in respect

of

of that wherein he ſtandeth in our room, ſuch as his ſuffering, riſing, reigning as our Surety and Atturney. 3. The body of Chriſt not onely was to riſe from the dead, but alſo could not ſo much as putrifie in the grave: For of Chriſt he ſaith, *Thou wilt not ſuffer thy holy One to ſee corruption.*

Ver. 11. *Thou wilt ſhew me the path of life: in thy preſence there* is *life, at thy right hand* there are *pleaſures for evermore.*

The laſt ground and reaſon of his joy, is the aſſurance hee hath of bleſſedneſſe and of eternall life: *Whence learn,* 1. The believer who is fixed by faith on Chriſt, may be aſſured of his perſeverance in the way leading to life: *Thou wilt ſhew me the way to life*: that is, thou wilt point out the way that I ſhould walk in, thou wilt go alongſt with me, and make me effectually finde thy help, to walk in it. 2. The fruition of Gods immediate preſence is not like the joyes of this world, which neither do feed nor fill a man: but when we ſhall enjoy Gods preſence fully, we ſhall have full contentment, and compleat felicitie: *For in his preſence is fulneſſe of joy.* And the felicity of beleevers is not like the pleaſures of this world, which paſſe away ſuddenly as a dream: but it endureth for ever: *At his right hand are pleaſures for evermore.*

PSAL. XVII.

A Prayer of David.

This Pſalm, according to the Inſcription thereof, is a *Prayer of David*, mixed with ſundry reaſons for helping: wherein firſt, he craveth in generall, juſtice in the controverſie between him and his oppreſſors, *ver.* 1, 2, 3, 4. Secondly, more ſpecially, he requeſteth for a wiſe carriage of himſelf under this exerciſe, *ver.* 5, 6. Thirdly, prayeth for protection and preſervation from his enemies, *ver.* 7, 8, 9, 10, 11, 12. Fourthly, for diſappointment to his enemies, and for delivery of himſelf from them

them, *ver.* 13, 14. and closeth comfortably, in confidence of a good answer, and hope of satisfactory happinesse, *ver.* 15.

Ver. 1. HEar the right, *O Lord, attend unto my cry, give ear unto my prayer* that goeth *not out of feigned lips.*

2. *Let my sentence come forth from thy presence: let thine eyes behold the things that are equall.*

3. *Thou hast proved mine heart, thou hast visited* me *in the night, thou hast tryed me,* and *shalt finde nothing: I am purposed* that *my mouth shall not transgresse.*

4. *Concerning the works of men, by the word of thy lips I have kept* me from *the paths of the Destroyer.*

The first part of the prayer is unto God, as a righteous Judge, to hear his plaint, and to decide in his favour, according to his just cause, and rigteous carriage in relation to his enemies. *Whence learne,* 1. As righteous men are subject unto injuries and oppressions, as well others are, and are driven by trouble to seek relief of God: So, in this case, it is a speciall comfort, to have *God a righteous judge* to hear them, and a righteous *cause* to bring before him, that the man may say, *Hear the right O Lord.* 2. The conscience of earnest and honest dealing with God, in the singlenesse of our heart in prayer, is a good reason to helpe our faith in prayer, when wee may say, *We cry, and pray, not with feigned lipps.* 3. When wee are unjustly condemned by men, we may appeale to God, and call the appellation, and seek and expect a more just sentence pronounced and executed by God. We may say, *Let my sentence come forth from thy presence.* 4. Although men cast our true defences, which we make against false Libels, and doe not respect equity; yet God will take notice of the whole processe, *his eyes will behold things that are equal.* 2. Sincerity of heart giveth boldnesse to a man to present himselfe to God, to be examined, after that the conscience in its private tryall of the mans carriage toward the adversary, hath in the sight of God absolved him; as here the Prophet, in relation to his carriage toward the oppressor, doth speak to God, *Thou hast*

haſt tryed me in the night, and haſt found nothing. 6. Sincerity of carriage for time by-paſt, muſt be joyned with a purpoſe of ſincerity in time coming, that he may ſay with *David*, in relation to his part, *I am purpoſed that my mouth ſhall not tranſgreſſe*; that is, not to ſpeak a wrong word againſt him. 7. Naturall mens manner of dealing, when they are injured, is to recompenſe evill for evill. For *the works of men are to follow the paths of the deſtroyer.* 8. There is no way to keep the children of God from theſe paths of the deſtroyer, when they are provoked to injuries, except in the fear of God, they look to what Gods word directeth them to doe. Thus did *David* eſcape an ill courſe, when his nature might have tempted him to it. *By the word of thy lips have I kept me from the paths of the deſtroyer.*

Ver. 5. *Hold up my goings in thy paths*, that *my footſteps ſlip not.*

6 *I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me,* and *heare my ſpeech.*

The ſecond part of the prayer, wherin he requeſteth for grace to be kept ſtill in a righteous and holy way; *Whence learne*, 1. The moſtholy man, though he have ſtood faſt formerly, is moſt feared to offend, and moſt ſuſpicious of himſelfe, and moſt earneſt with God to be holden up, that he fall not in time to come; and giveth all the glory of his ſtanding in a good cauſe, unto God, as is evidently holden forth in this petition of *David*, *Hold up my goings in thy paths, that my footſteps ſlip not.* 2. The beſt way to have deliverance from, and victory over adverſaries, is to keep a ſtraight courſe of carriage in the fear of God, *Going in Gods paths*, that is, as God hath preſcribed our way in his word. 3. Our prayer ſhould be ſuch, and ſo put up, as we may be ſure to be heard; and when we have prayed unto God, according to his will, we may be confident of a good anſwer with *David*, *That he will incline his ear, and hear our ſpeech.* 4. Confidence to be heard, muſt not ſlacken our hands in prayer, but hearten us to pray, as this example teacheth us.

Ver. 7. *Shew thy marvellous loving kindneſſe, O thou that ſaveſt by thy right hand, them which put their truſt* in thee, *from thoſe that riſe up* againſt them.

8. *Keep me as the Apple of the eye: hide me under the shadow of thy wings.*

The third part of his prayer, is, for a mercifull protection, and preservation from his enemies. *Whence learne,* 1. The Beleever must hold his eye in time of dangers and straits, especially upon Gods good will and kindnesse, as a counter-ballance of all the malice of men: and here, though his straits were never so great, he shall read a possibility of wonders for his delivery, as here is seen; *Shew thy marvellous loving kindnesse O Lord.* Beside common favors, God hath other mercies in keeping for his own, and those are marked even with some wonderfulnesse, either in the time, or manner, or measure, or mean, or some other respect. 2. The Lords power and his office of Saviourship, and his constant manner of dealing for beleevers, are the pillars of the perswsion of help to be had in God. So reasons *David,* saying, *O thou that savest with thy right hand them which put their trust in thee:* for Gods Nature, Christs Office, and his manner of dealing, are equivalent to promises, when they are looked unto by a beleever. 3. Such as trouble unjustly them, of whom the Lord hath taken the maintenance, do in a sort engage God to be their party, and to defend his servants, *for they rise up against* not only Gods servants, but against *God who saveth by his right hand.* 4. The care God hath of his poor children, that depend upon him, is unspeakable, and the tender love he beareth unto them, no one similitude can expresse, as plurality of similitudes joyned here, doe give evidence; for Gods care of them is comparable to mans care *of the apple of his eye*; Gods love to them is comparable to the love of the *Bird-mother* toward her young ones, whom she warmeth, & *hideth under the shadow of her wings.* O wonderfull goodnesse, and wisedom of God, who admitteth himselfe to be compared to such low similitudes, that he might lift up our faith above all objections of mis-belief.

Ver. 9. *From the wicked that oppresse me,* from *my daily enemies,* who *compasse me about.*

10. *They are enclosed in their own fat: with their mouth they speak proudly.*

11. *They have now compassed us in our steps, they have set their eyes bowing downe to the earth.*

12. *Like as a Lion* that *is greedy of his prey, and as it*

it were a young Lion lurking in secret places.

The reason of his prayer, is taken from the deadly malice of his enemies, *v.* 9. from their pride, *v.* 10. from their confidence, *v.* 11. from their beastly cruelty, *v.* 12. *Whence learn*, 1. The enemies of Gods people are ordinarily wicked, oppressors, deadly enemies to them, proud of their wealth and power, boasters, crafty Foxes, cruel Lions, and the more of these evils doe break forth against Gods people, the more should the danger be layd before God, not for information of him; but for the exoneration of our griefs, tentations, fears and dangers before God, and laying of our care upon him: and so much the more also is vengeance on the enemie, and the delivery of the godly near hand, and hopes of answering the prayers put up against them, are the more made certain, as the use of the wickednesse of the enemie made by the Prophet here doth teach.

Ver. 13. *Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked,* which is *thy Sword:*

14. *From men* which are *thy hand, O Lord, from men of the world,* which have *their portion in* this *life, and whose belly thou fillest with* treasure: *they are ful of children, and leave the rest of their* substance *to their babes.*

The Fourth part of the prayer is, for frustrating the intention of the enemy, and setting the supplicant free from the danger. *Whence learne,* 1. When danger is most nigh, God is more nigh, and he can shortly interpose himself, to the overturning of the designe of the enemy, and to the ruine of the enemy himselfe: he can quickly *arise, and disappoint him, and cast him down.* 2. The power of the enemy standeth in the Lords imploying of him; he cannot strike, except God strike by him; therefore he is called *Gods sword.* 3. The shortest way to be safe from what the wicked can doe, is prayer to God, to over-rule him. Therefore saith *David, Deliver my soul from the wicked, which is thy sword.* 4. The Lord ordinarily for execution of wrath, and for hard tryals, and troubles of the godly, doth in his providence make use of the wicked; *deliver me,* saith he, *from men which are thy hand.* 5. The wicked neither have, nor doe seek any felicity, but what may be had in this life, *they are men of this*

world, and have their portion in this life, they need look for no more good then they finde in the world, and that is, *a poor*, and sorry happineſſe. 6. The belly full of ſenſuall luſt, and rareſt diſhes, and beſt meats which Gods ſtore-houſe can afford, is the height of the happineſſe of a poor rich worldling. In his own perſon; it is all that God giveth him for his portion; and which the Fool hath choſen, even the *filling of his belly with Gods hid treaſure*, or of ſome rare meat, which meaner people cannot have, and therefore it is called *Gods hid treaſure*. 7. All the felicity which the worldling can have, in the point of honour and riches to himſelfe, and his poſterity, is worldly wealth, while hee liveth, and a number of children to enjoy his wealth after him, whether they ſhall live and inherit it, whether they ſhall prove wiſe men or fools, he knoweth not; this is his all; for in Gods favour he hath no intereſt; heaven he hath nothing to doe with; and at the beſt, *They are full of children and leave the reſt of their ſubſtance to their babes.*

Ver. 15. *As for me, I will behold thy face in righteouſneſſe: I ſhall be ſatisfied, when I awake, with thy likeneſſe.*

He cloſeth his prayer comfortably, with the hope of true felicity, in fellowſhip with God. *Whence learne*, 1. In the midſt of whatſoever worldly trouble the godly can be in, his hope is far better then the worldly mans poſſeſſion; and the Prophet here, for this cauſe doth preferre his preſent condition, being in danger daily of his life, to all his enemies proſperity, ſaying, by way of oppoſition, *As for me, I will behold thy face.* 2. The injoying of the preſence, and ſenſe of the loving kindneſſe of the Lord, is the felicity of the godly, in that meaſure they attain it; the hope whereof upholds the beleevers heart in the darkeſt times of trouble. *As for me*, ſaith he, *I will behold thy face.* 3. The enjoying of God is proper only unto the man juſtified by Faith, and endeavouring to live righteouſly; and it is righteouſneſſe with God, that ſuch a man be brought to the enjoying of his hope. *I will behold thy face in righteouſneſſe*, ſaith he. 4. There is a ſleep of deadneſſe of ſpirit, out of which the ſhining of Gods loving countenance doth awake a beleever, and revive the ſpirit of the contrite ones; and there is a ſleep of death bodily, out of which the loving kindneſſe of the Lord ſhall awake all his own, in the day of the reſurrection, when he ſhall ſo change them into the ſimilitude of his own holineſſe

and

and glorious felicity, as they shall be fully contented for ever; and this first and second delivery out of all trouble, may every beleever expect and promise to himselfe. *I shall be satisfied, when I awake, with thy likenesse.*

PSAL. XVIII.

To the chief Musician. A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul. *And he said.*

David in this Psalme, as a Type of Christ, and fellow partaker of the sufferings of Christ in his mysticall members, and of deliveries and victories over his and their enemies, being now setled in the Kingdome, praiseth God for his marvellous mercies, and as a Type of Christ, he prophecieth of the enlargement, and stabibity of his own Kingdome, and of Christs Kingdome, represented thereby; and first obligeth himself thankfully to depend upon God, whatsoever enemies he shall have to deal with, *ver.* 1, 2, 3. Secondly, he giveth a reason of his resolution, from the experience of the Lords delivering of him out of his deepest distresses, *ver.* 4, 5. to *ver.* 19. Thirdly, He amplifieth this mercy, acknowledging that this was a fruit of his faith, and righteous dealing with his party adversary; the like whereof every beleever might expect, as well as he for time comming, by reason of this his bygon large experience, from *ver.* 20. to *ver.* 30. Fourthly, he praiseth God in particular, for the experience he hath had in time bygone in warfare, and victories in battel, to *ver.* 43. Fifthly, As a Type of Christ, he

promiseth to himselfe the enlargement of his own Kingdom, and propheseth of the enlargement of Christs Kingdom among the Gentiles, for which he praiseth God unto the end of the Psalme, *ver.* 43, 44, 45, 46, 47, 48, 49, 50.

In the Inscription, he telleth the time, and occasion of his writing of this Song, *Whence learne,* 1. That after long trouble, the Lord will give his children rest at last, one way or other, and deliverie from all their enemies, as here is given to *David,* from *Saul* and all his enemies. 2. When the Beleever getteth relaxation from trouble, he should set himself to glorifie God for his delivery, and give evidence of his thankfulnesse, as *David* doth in penning of this Song, when God delivered him. 3. It is a greater honour to be a real servant of the Lord in any calling, then to have the honour of being a King, not being his servant: so esteemed *David* when he made this Inscription, *A Psalme of David the servant of the Lord.*

Ver. 1. I *Will love thee, O Lord, my strength.*

2. *The Lord* is *my rock, and my fortress, and my deliverer: my God, my strength in whom I will trust, my buckler, and the horn of my salvation,* and *my high tower.*

3. *I will call upon the Lord,* who is *worthy to be praised: so shall I be saved from mine enemies.*

In the first part of the Psalm, he setteth his resolution yet more to love God, to believe in him, and to worship him still in all difficulties, knowing by experience, this to be the way to be saved from all his enemies. *Whence learn,* 1. The chief fruit of faith, and end of Gods mercies to us, is to grow in estimation of, and affection toward God: for so doth *David,* saying, *I will love thee, O Lord.* 2. Whatsoever a believer hath need of, that will the Lord supply; that will the Lord be himselfe

selfe unto him according to his need, as here hee is *Davids* strength in weakneſſe, his rock of refuge, when he is purſued, his fortreſſe, when beſieged; and his deliverer when in extream danger. 3. Experience of the Lords faithfulneſs, and kindneſſe to us, ſhould confirme us in the covenant of grace, and ſtrengthen our reſolution to believe in him: for upon this account *David* calleth the Lord, *My God, my ſtrength, in whom I will truſt.* 4. When the believer is yoked in fight with whatſoever adverſary, he ſhall be ſure to have defence in it, delivery out of it, and preſervation after it. Therefore doth *David* glory in God, as a Buckler to be oppoſed to all blowes, and throwes of darts from adverſaries, as the *horn of his ſalvation*, powerfully fighting for his delivery and victory: And as his high Tower, whence he might look down, and deſpiſe all the wit, malice, and power of his enemies. 5. Prayer and invocation of God, ſhould be alwayes joyned with prayſes and thankſgiving, and uſed as a means, whereby faith may extract the good which it knoweth is in God, and of which he hath made promiſe, *I will call upon the Lord who is worthy to be prayſed.* 6. Delivery, ſafety, and peace may the believer expect, as the anſwer of his invocation upon God. *So ſhal I be ſafe from mine enemy.*

Ver. 4. *The ſorrows of death compaſſed me, and the ſtouds of ungodly men made me afraid.*

5. *The ſorrowes of hell compaſſed me about: the ſnares of death prevented me.*

In the ſecond part, he bringeth forth his experience, whereby he was encouraged unto the foreſaid duties. *Whence learn,* 1. Although the word of God be infinitely ſure, and true in it ſelfe, yet experience of the truth thereof, helpeth much to ſtrengthen our griping thereof, and to cheriſh hope, as here is declared. 2. The believer in his exerciſe, may be put hard to it, and brought in ſight of apparent periſhing of ſoule and body; while men ſeek his life, God for a time hideth his face: for *David* felt deadly fears, and extream torment of ſoul; even *the ſorrows of death, the ſorrows of hell, and the ſnares of death preventing him,* that he could not get free from them.

Ver. 6. *In my diſtreſſe I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him,* even *into his ears.*

He hath set down the strait he was in, now he setteth down the mean he used to be relieved, to wit, prayer to God, as in covenant with him; and how he was mercifully heard through Christ. *Whence learn,* 1. No strait is such but, God can deliver out of it, no case is so desperate, as to make prayer needlesse or useleſſe: for *David* saith in his deepest distresse, *I called on the Lord.* 2. It is necessary not to give over, when help is delayed; yea, it is necessary to grow more fervent, and for this end to lay hold on the covenant of reconciliation, and upon God in covenant with us: for hee addeth, *I cried to my God.* 3. By vertue of Christs sacrifice, and his intercession, notice is taken of prayer graciously, and answer cometh to the believer; for he addeth, *He heard my voice out of his temple, and my cry came before him, even unto his ears;* He pointeth at the Temple, in regard of the Ark, and other figures representing Christ in his intercession for us in heaven.

Ver. 7. *Then the earth shook and trembled; the foundations also of the hils moved and were shaken, because he was wroth.*

8. *There went up a smoak out of his nostrils, and fire out of his mouth devoured, coles were kindled by it.*

9. *He bowed the heavens also, and came down: and darkneſſe* was *under his feet.*

10. *And he rod upon a cherub, and did flie: yea, he did flie upon the wings of the wind.*

11. *He made darkneſſe his secret* place: *his pavilion round about him,* were *dark waters,* and *thick clouds of the skies.*

12. *At the brightneſſe* that was *before him, his thick clouds passed, hail-stones and coales of fire.*

13. *The Lord also thundred in the heavens, and the Higheſt gave his voice, hail* stones *and coales of fire.*

14. *Yea, he sent out his arrows, and scattered them, and he shot out lightnings, and discomfited them.*

15. *Then the chanels of waters were seen, and the foundations of the world were discovered: at thy rebuke,*

buke, O LORD, *at the blaſt of the breath if thy noſtrils.*

The manner of his delivery is ſet downe in comparative ſpeeches, alluding to the moſt glorious manifeſtations which ever God gave of himſelfe, in Mount *Sinai*, or in the dayes of *Joſhua*, or in the dayes of the *Judges*, or *Samuel*, all which glorious manifeſtations of God to his people, *David* eſteemeth to be re-acted in the wonderfulneſſe of his delivery; ſo as he thinks he may juſtly compare the wonders ſhewn in his preſervation from his enemies, to any of, or to all Gods former wonders, in ſaving his people. *Whence learn*, 1. Although our naturall ſtupidity, unbeliefe, and enmity againſt God, do extenuate the works of Gods providence about his children; yet the believer ſhould look upon them with a ſpirituall, and diſcerning eye, and ſhould ſo ſet them forth to others, as *David* doth here. 2. The moſt ſenſible mutations in heaven and earth, are not ſo obſerved by the blind world, as a ſoul illuminate with ſpirituall light, will obſerve Gods ſpirituall providence in his works towards his people, and toward himſelf, as here *Davids* example doth ſhew. 3. The hiſtory of the Lords redeeming of his Church, ſet down in Scripture, and by *David* alluded unto, may be ſeen in Gods particular dealing with his children, as very like to the ſame, and as appendicles of the ſame work repeated. This is imported in *Davids* re-calling to memory what is ſaid, *Exod.* 9. 23, 24. and 9. 18. *Joſh.* 10. 11. *Judg.* 5. 4. 1 *Sam.* 12. 18. concerning the Lords manifeſting of himſelfe. 4. The terribleneſſe of God coming to judge his enemies, is a matter of conſolation to the believer, and of praiſe to God: as here is ſet down.

Ver. 16. *He ſent from above, he took me, he drew me out of many waters.*

17. *He delivered me from my ſtrong enemy, and from them which hated me: for they were too ſtrong for me.*

18. *They prevented me in the day of my calamity: but the Lord was my ſtay.*

19. *He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.*

Now

Now he draweth forth his delivery in lower comparisons, and more proper words, for the more clear capacity of the Church; to wit, that God delivered him as one in perill of drowning, *ver.*16. As helping a weak man from a strong party, *ver.*17. As upholding a man circumvented, and ready to fall and fail, *ver.*18. And setting a man free from all danger, *ver.*19. *Whence learn,* 1. Our weakneſſe in the time of our delivery, commendeth Gods power, as *Davids* delivery is magnified, becauſe it was as a *drawing of him out of many waters, where he was like to drown.* 2. Whether God uſe means or not in our deliveries, the work muſt ever be aſcribed to him alone. *He ſent from above, and took me out.* 3. Power of adverſaries will not hinder Gods helping hand; he can, and doth uſually *deliver his own from them that are too ſtrong for them.* 4. A ſoul ſenſible of Gods mercifull work, cannot ſatisfie it ſelfe with expreſſions about it. And as many new conſiderations as a believer hath of the circumſtances of a mercy, as many new mercies doth he ſee; therefore is it that *David* repeateth the ſame work of deliverance in moe and moe new expreſſions, and cannot expreſſe himſelfe in one word, with ſatisfaction to himſelfe. 5. When a man is incloſed, and prevented from eſcaping out of trouble, faith would faile, and then deſpaire ſhould follow, if God did not interpoſe himſelfe, and did not furniſh ſtrength in this difficulty. *David* being thus circumvented, ſaith, *But the Lord was my ſtay.* 6. The Lord doth not leave his work about his own, til he perfect it, but he compleateth their delivery ere he ceaſe, and doth crown his mercy with joy: To expreſs this, *David* ſaith, *He brought me forth alſo into a large place.*

Ver. 19. *He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.*

20. *The Lord rewarded me according to my righteouſneſſe: according to the cleanneſſe of my hands hath he recompenſed me.*

21. *For I have kept the wayes of the Lord, and have not wickedly departed from my God.*

22. *For all his judgments were before me: and I did not put away his Statutes from me.*

23. *I was alſo upright before him: and I kept my ſelfe from mine iniquity.*

24. *There-*

24. *Therefore hath the Lord recompenſed me according to my righteouſneſſe, according to the righteouſneſſe of my hands in his eye ſight.*

The third part of the Pſalme, wherein hee goeth on to amplifie mercy ſundry wayes, and firſt from the cauſe of it, which is the meer good will and love of God. *Whence learn,* 1. That the cauſe of any mercy ſhewn to us, is not to be found in us, but in Gods free love, *He delivered me, becauſe he delighted in me.* 2. The belief of Gods love ſweeteneth and commendeth the mercy exceedingly: The delivery here is great, but this word, *becauſe he delighted in me,* is far more ſweet, *verſ.* 20. There is another point of amplyfying the mercy of his preſervation and delivery, in the clearing of his innocency, and freeing of him from the ſlanders of ungratitude, rebellion, treachery againſt his Father in law, and his Prince, which was the fruit of another grace of God, given unto him, to wit, righteouſneſſe and innocency, in relation to his enemies, *verſ.* 20. and a ſtudy to keep Gods commands, *ver.* 21. and the fear of God faſtening him to Gods Statutes, *ver.* 22. and ſincere and tender walking with God, and watching over the ſin which did moſt beſet him, *ver.* 23. where his delivery from his enemies, and clearing his innocency from calumnies, was a gracious reward, *ver.* 24. *Whence learn,* 1. In a good cauſe, it is neceſſary we have a good carriage, leſt we marre our cauſe, and our comfort alſo: For *David* ſtudied *righteouſneſſe and cleanneſſe of hands,* in relation to his enemies, when he was moſt unjuſtly perſecuted. 2. A godly behaviour in a good cauſe ſhall not want the fruit: For the free love of God *rewarded David according to his righteouſneſſe.* 3. The conſcience of a godly behaviour in time of perſecution, is twice profitable: once under the triall and trouble, it doth *ſupport:* again, after the delivery, the looking back upon it, doth *comfort,* as here is ſhewn. 4. As we ſhould at all times take heed to our converſation, ſo in ſpeciall, when by perſecution we are troubled, for a good cauſe: For now we are upon the triall of our faith, patience, wiſedome, and other graces, as *David* was: and ſhould do as he doth here. 5. We have ſpeciall rules of good behaviour ſet down in *Davids* example; firſt, we muſt be ſure to follow ſuch wayes, as Gods word doth allow, that we may ſay, *I have kept the wayes of the Lord.* Secondly, if in our infirmity we be miſcarried at any time, we muſt not perſiſt in a

wrong

wrong course, but return to the way of Gods obedience, That we may say, *I have not wickedly departed from my God*, neither in the point of belief, nor practicall obedience. Thirdly, we must set all the commands of God, and his written judgements before us, to be observed, one as well as another, and must have respect to Gods threatned, and executed judgments also, that we may say with *David*, *All his judgements were before me, and I did not put away his statutes from me.* Fourthly, We must study sincerity in our carriage, doing good actions well from right *principles*, and for the *right end*, that we may say, *I was also upright before him.* Fifthly, We must keep strict watch over our wicked nature, and most raging passions and affections, lest they break out, that our conscience may not contradict us, when we say, *I have kept my selfe from mine iniquity.* 6. It is wisdome to joyne one mercy with another, in our reckoning, that we may say that we have gotten grace for grace, as *David* doth acknowledge. That as God had given to him grace to study righteousnesse and innocency, *so had he recompensed him according to his righteousnesse.* 7. When the world would bury our innocency with slanders, it is lawfull and expedient to defend our own good name, and to speak and write in defence of it, as *David* doth here.

Ver. 25. *With the mercifull thou wilt shew thy selfe mercifull, with an upright man thou wilt shew thy selfe upright.*

26. *With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.*

27. *For thou wilt save the afflicted people: but wilt bring downe high looks.*

From his owne experience he draweth up a generall doctrine, concerning the Lords holy, just, and wise manner of dealing with all men, according to their carriage towards him. *Whence learne,* 1. The experiences which any of the Saints have, of the effects of Gods word, are proofs of the certainty of Gods promises and threatnings, and pawns of the like effects to follow unto others; For here *David* draweth a generall doctrine from his particular experience. 2. As a man would have a meeting from God, so must he study to behave himselfe toward God and man, for Gods cause; for with the *bountifull, mercifull, upright and pure*, he will deal accordingly. 3. Whosoever shall walke contrary unto God, and strive with him, or will

will not submit themselves unto him, he shall walke contrary unto them, and punish them seven times more, because of their stubbernesse; *for toward the froward he wil shew himself froward.* 4. Albeit the godly be for a while afflicted, and the wicked do prosper, yet after the affliction of the godly, salvation shall come to them; and after the prosperity, vaine and proud gloriation of the wicked, their destruction shall follow, *For he will save the afflicted people, but will bring downe high loooks.*

Ver. 28. *For thou wilt light my candle, the Lord my God will enlighten my darknesse.*

From bygon experience he strengthens his own hope of further experience thereafter, as need should require. *Whence learn,* 1. Beleevers being delivered out of many bygon troubles, must not promise to themselves exemption from new troubles hereafter, but rather make themselves ready for new exercise, and more sad passages of Gods dispensations towards them. For *David* presupposeth here, that he may, yea, and that he shall be thereafter in *darknesse*, and want for a while *the Candle light* of consolation. 2. As the godly man may expect crosses, so may he be sure also of as many consolations, and sweet seasonings of his troubles, and deliverances out of them; so that he may say, both before trouble come, and in the midst of it, *The Lord will light my Candle, and my God will enlighten my darknesse.*

Ver. 29. *For by thee I have run through a troup: and by my God have I leaped over a wall.*

Here is another part of his experience, concerning his victories and good successe in battel, the glory whereof he ascribes altogether to God. *Whence learne,* 1. Although the courage, valour and successe of all souldiers is from the Lord, yet only the beleever doth give God the glory thereof, as *David* here. 2. Naturall courage, and whatsoever measure a man may have of it, now and then, may faint and fail altogether, when it meeteth with very strong opposition; But the spirituall courage which is from Faith, is from a more sure ground, and will not faile, when faith setteth it on, whatsoever be the apparent difficulty, for by Faith in God *David* was made *to run through a troupe, or leap over a wall* into a Town, full of his enemies, with assurance of victory.

Ver. 30. *As for God, his way is perfect: the word of the Lord,*

Lord is tried: he is *a Buckler to all thoſe that truſt in him.*

31. *For* Who is *God ſave the Lord? or who* is a *rock ſave our God?*

The Fourth part of the Pſalme, wherein he praiſeth the Lord expreſly, for what he had found in him; and in this he is a ſpeciall type of Chriſt, in his conqueſt and victories. The reaſons of his praiſing, are four, ſet down in order. *Whence learn,* 1. The conſtant, equable, and old way of Gods dealing with thoſe that beleeve in him, is a matter of Gods praiſe, and a reaſon why the experience of one beleever may be a ground of hope for another, to finde the like, becauſe it is ſaid here, *As for God, his way is perfect.* This is one reaſon of his praiſe, and of the beleevers hope. 2. In all times by-gon, experience hath proved the word of the Lord to be moſt ſolidly true. Which ſerveth for the ſecond reaſon of praiſing God, and grounding of our hope; *the word of the Lord is tryed.* 3. There is none of the beleevers excepted from the benefit of his promiſes, which is a third reaſon of Gods praiſe, and of our hope, *for he is a buckler to all thoſe that truſt in him.* He is a defence which we may conſtantly carry along with us, where ever we goe, and make uſe of his power and love, as of a *buckler* in all conflicts. 4. A fourth reaſon of Gods praiſe, and ground of our hope is, that as there is no true Religion, nor true Faith ſave one, ſo there is no true God ſave onely one, whoſe true and tryed word, is with his true Church and Saints, who beleeve in him: *For who is God ſave the Lord, or who is a rock ſave our God?* 5. There is no fountain of comfort, or of ſtrength or delivery, ſave the Lord, of whom onely all things have their being: *for who is God ſave the Lord?* 6. There is no ground to build our confidence and felicity upon, ſave God alone, who is in Covenant through Chriſt with us: *who is a rock ſave our God?*

Ver. 32. *It is God that girdeth me with ſtrength, and maketh my way perfect.*

33. *He maketh my feet like hindes* feet, *and ſetteth me upon my high places.*

34. *He teacheth my hands to war, ſo that a bow of ſteel is broken by mine arms.*

25. *Thou haſt alſo given me the ſhield of thy ſalvation,*

tion, and thy right hand hath holden me up, and thy gentleneſſe hath made me great.

36. *Thou haſt enlarged my ſteps under me; that my feet did not ſlip.*

He goeth on to reckon the furniture, and ability for warre, which the Lord did give to him. *Whence learne,* 1. The man of God muſt reſolve to be a man of war, and to yoke with adverſaries of one ſort or other; Such as was *David,* and Chriſt, and his followers repreſented by him. 2. The man whom the Lord ſendeth out to fight his Battels, he will arme him compleatly from head to foot; *He will gird him with ſtrength, and make his way plaine and perfect; he will make his feet ſwift, he will furniſh him with a retiring place on high, he will furniſh him with a Bow of ſteel,* and with all armes offenſive, and will enable him with more skill and ſtrength then to make uſe of them; he will furniſh him alſo with *a ſhield of ſalvation,* which ſhal ſave him in effect: & with all arms defenſive, and uphold him by his right hand, when he is like to be overcome; and by his tender care of him, wil make him a great man, a valiant man of warre, *and hold him on his feet,* that he fall not in his ſervice. Whereof *David* here hath experience in his warfare, bodily and ſpirituall. 3. What God hath done for a man, will be better ſeen after the trouble is ended, then in the mean time. The back-look upon the Lords aſſiſtance is moſt clear. As here *David* giveth the cleareſt compt of Gods aſſiſtance, when his experience is reviewed. 4. All the furnitures of ſpirituall armour, in our ſpirituall warfare, which here is chiefly aimed at, is only from the Lord; for he, even he only is here declared the furniſher thereof, and without him the man is altogether weak, witleſſe and naked.

37. *I have purſued mine enemies and overtaken them: neither did I turne againe till they were conſumed.*

38. *I have wounded them that they were not able to riſe: they are fallen under my feet.*

39. *For thou haſt girded me with ſtrength unto the battel: thou haſt ſubdued under me thoſe that roſe up againſt me.*

40. *Thou haſt alſo given me the necks of mine enemies; that I might deſtroy them that hate me.*

Here

Here he maketh mention of the victories which God gave to him, as a Type of Christ, over all his enemies. *Whence learn*, 1. It was revealed to *David*, that as he himselfe had, so also Christ should have many enemies, and should fight against them, and prevaile over them, and make all his followers victorious over them all; That he should pursue his, and their enemies, in every age, and *not turn again till they shall be consumed*, as is *ver.*37. *till he cast them down, that they be not able to rise*, *vers.*38. till he hath subdued them all under his feet, and ours, *ver.*39. till he have *taken them captives and destroyed them*, *ver.*40. For Christs victories are common to him and his followers, in as far as their welfare is for him, and he is ingaged to fight our battels for us, or by us, as he sees fit.

Ver.41. *They cried, but* there was *none to save* them: even *unto the Lord, but he answered them not.*

42. *Then did I beat them small as the dust before the wind: I did cast them out, as the dirt in the streets.*

In the type of some passages of some severe justice which *David* did execute against his enemies, he setteth forth the certain destruction of Christs enemies, in judgement mercilesse. *Whence learn*, 1. That whosoever do look for release out of their trouble, and that not through Christ, shall have no release at all. *Though they cry, there shall be none to save them.* 2. It may be some may think themselves friends to *God*, and God a friend to them, and pray to him, albeit they be enemies to Christ; but that prayer which is put up to *God* without reconciliation made through Christ, shall be rejected. *Though they cry to the Lord, he shall not answer them.* 3. If men pursued by Christ for their enmity against him, shall not, under the rod at least, turn to him, there remaineth nothing for them, but that they be utterly destroyed, and as it were *beaten as small as the dust.* 4. The obstinate enemies of Christs Kingdome shall perish shamefully, and as they have despised the blood of Christ, and of his servants, so shall the Lord despise them; *He shall cast them out as the dirt in the streets.*

Ver.43. *Thou hast delivered me from the strivings of the people*, and *thou hast made me the head of the heathen: a people* whom *I have not known shall serve me.*

44. *Assoon*

44. *Assoon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.*

In the fifth and last part of the Psalm, he promiseth to himselfe the setling and enlargement of his own Kingdome, and propheseth also of Christs Kingdome represented thereby. *Whence learn,* 1. As was *Davids,* so is Christs Kingdom, subject to intestine commotions, tumults and dissentions; as in the one there was, so in the other hath been, and will be contentions, and *strivings of the people,* raised by Satan, fostered by wicked hypocrites, and by the corruption of the Lords children. 2. Such striving and dissention do put our Lords Kingdome in a sort of hazard, if we look to second causes, so as there will be need of Gods help for a delivery from it. But the Kingdome of Christ shall stand for all that, notwithstanding these contentions, that it may still be said of his Kingdom, as it is said here of the typicall Kingdome, and is propheſied of Christs Kingdome, *Thou hast delivered me from the strivings of the people.* 3. To the Prophet it was revealed, that Christs Kingdome was not to remaine straitned within the bounds of *Judea,* but to be extended to the *Gentiles,* over whom Christ was to reign, and now hath he a long time reign'd. *The Father* as he made *David* the Type, so *hath he made Christ head of the heathen.* 4. The wickednesse of a person or people, whose works have been most loathsome to the Lord, cannot hinder him to shew mercy to them through Christ, when hee pleaseth to convert them. For he hath said, *A people whom I have not known, shall serve me:* which hath oft-times come to passe, and will yet more bee seen effectually. 5. The word of the Lord is the Scepter of his Kingdome, the sword whereby he subdueth people to himself; *assoon as they hear of me,* saith the Lord, in the mouth of his Type, and Prophet, they shall obey me. 6. The more room the word gets in a mans heart, and the sooner it bee believed and obeyed, after signification of Gods will to him by his word, the more kindly is the conversion, and the more of the Lords power is evidenced: as here is imported in *assoon as they hear of me.* 7. When Christ subdueth Nations to himselfe by his word, and doth convert the elect, or his own redeemed ones: strangers in heart will come also outwardly unto the society of his Church and Kingdome, though fainedly. *The strangers shall submit themselves to me; fainedly* as the word importeth. 8. Even this outward

offer of submission to Christs Kingdome, made by strangers, coming to the visible Church, is not refused, but received *pro tanto*, and made a matter of glorifying of Christ. *The strangers shall fainedly submit themselves to me.* For it is no small glory to Christ that the Majesty of his Word and Ordinances, doth make many stoop before him, who are not turned truely unto him. Mean time, albeit by entring into, and submitting to the externall covenant, a man be admitted into the visible Church, and outer Court of Gods house, yet not without reall conversion is a man made a member of the invisible Church, and admitted into the inner Court of heaven.

Ver. 45. *The strangers shall fade away, and be afraid out of their close places.*

He propheseth what shall become of Christs enemies at length. *Whence learn.* 1. As some strangers shall come into the outward fellowship of Christs Kingdom, so others of them shall remain professed strangers, and disaffected to his Kingdom: and whither strangers within, or without, shal continue to be strangers still, both of them shall perish. *For strangers shal fade away.* 2. Albeit Christ at first, may have many enemies, and unfriends, where he cometh to set up his Kingdome, yet where and when he pleaseth to stay, and keep up his Kingdom, his open enemies shall grow fewer. *The strangers shall fade away*: to wit, where he minds to stay, and for what end thinks good to diminish them. 3. Whether the Lord be pleased to convert strangers, or not, their strong holds, (whether their high imaginations, or their earthly power) shall not be able to stand before him; let him come to convert them outwardly or inwardly also, or destroy them, as he shall be pleased, his terrour shall affright them; *For the strangers* (before him) *shall be afraid out of their close places.*

Ver. 46. *The Lord liveth, and blessed* be *my rock: and let the God of my salvation* be *exalted.*

47. *It is God that avengeth me, and subdueth the people under me.*

48. *He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.*

Ver. 49

Ver. 49. *Therefore will I give thanks unto thee (O Lord) among the heathen: and sing praises unto thy name.*

50. *Great deliverance giveth he to his King, and sheweth mercy to his anointed, to David, and to his seed for evermore.*

He concludeth the Psalme with thanksgiving, and praiseth the Lord for his personall preservation unto eternall life, *verse* 46. for overthrowing of his enemies, *verse* 47. for delivery of him from them, *vers.* 47,48. and in Christs name he setteth forth the Lords glory, before the *Gentiles*, for the mercies following the Kingdome of Christ, and his own Kingdome, the type thereof. *ver.* 49, 50. *Whence learne*, 1. The end of all our speeches, concerning what we have been imployed into, and have done, or have had successe in, should be to shew forth the glory of God to others, and to offer praise and thanks to him: for this *Blessed be my rock, &c.* is the end whereunto *Davids* example doth drive. 2. *Life*, and *blessed life, quickening life*, the only *fountain* of life, is the proper stile of God, of whom most properly and deservedly we may say, *The Lord liveth.* 3. Because God is the Fountain of all blessednesse, to Angels and men; therefore should we acknowledge him, and proclaim him *blessed*, that the hearer may seek blessednesse in him alone. 4. The perfection of God in himselfe, the out-letting of his goodnesse to the creature, his immutability in his love to his own, his making himselfe to be as it were the proper good of the believer by covenant: and his giving the certainty of salvation to the believer, established by covenant: These and other perfections should exalt the Lord highly in the estimation, and affection of the believer, and do make the believer heartily wish the Lord may be known to his praise: for this cause saith the Propher, *the Lord liveth*, and *blessed be my rock, and let the God of my salvation be exalted.* 4. *David*, as a type of Christ, in name and behalfe of Christ, doth give unto God the glory of taking order with his enemies, for preserving and propagating his Kingdome, and for delivering his people from cruell persecutors. *It is God*, saith he, *that avengeth me, and subdueth the people under me. He delivereth me from mine enemies, yea, thou liftest me up above those that rise up against me: Thou hast delivered mee from the violent man.*

Ver. 49. *Therefore will I give thanks unto thee (O Lord) among the heathen: and sing praises unto thy name.*

Beside present praising of God, he promiseth to insist in praise and thanksgiving. This the Apostle *Rom.* 15. 9. sheweth to be the speech of Christ, and a prophesie of the conversion of the *Gentiles*. *Whence learn*, 1. Beside all the victories given to the Church in *Davids* time, as a pledge of promises it was foretold that the *Gentiles* should see many victories over the enemies of the Church of Christ, after his coming, and that they should joyne with the *Jews* in thanksgiving to God for the same; for upon account of the Lords lifting up Christ above his adversaries, and cruell persecutors, *Thanks shall be given unto the Lord among the heathen.* 2. The sacrifice of praise offered up in the Church, as it is the work of the Saints in one respect, so it is the work of Christ in another respect, because he raiseth by his Spirit the song in their hearts, and offereth up the sacrifice of thanks unto the Father: For it is Christ who here saith, *I will give thanks unto the (O Lord) among the heathen, and sing praises to thy name.*

Ver. 50. *Great deliverance giveth he to his King: and sheweth mercy unto his annointed: to David, and his seed, for evermore.*

David as a Type of Christ, giveth a reason of perpetuall praising of God; to wit, the constant course of Gods mercies shewn to him, and his house, and to be shewn to Christ, and his children, and house, for evermore. *Whence learn*, 1. As difficulties, enemies, and dangers of the Church, are many and great; so shall their victories over these evils be great also; *For great deliverance giveth he*, in a continuall tract and course, as it were, one after another, as need is. 2. All the deliverances are given to Christ principally, and in him to his Church, and particular soules through him. For it is said, *Great deliverance giveth he to his King.* 3. The chusing of a man for a service, shall by the calling of him to it, and qualifying him for it, and sustaining him in it, be confirmed to him, and by the course of mercy following him in all his difficulties, which he shall meet with in his calling. Therefore significantly doth he say, *Great deliverance giveth he to his King*, to *David*, a chosen

ſen Type, and to his annointed Chriſt, repreſented by him: *He ſheweth mercy to his anointed*, Chriſt his ſeed. 4. It is meer mercy whereof Chriſts followers, Chriſts children and ſeed do ſtand in need: and mercy by courſe conſtantly ſhall follow them, not for a ſhort time, but world without end, for *the Lord ſheweth mercy to David and his ſeed for evermore.*

PSAL. XIX.

To the chief Muſician, A Pſalm of David.

This Pſalme is a ſweet contemplation of the glory of Gods wiſdom, power and goodneſſe, ſhining in the works of Creation, *v.* 1,2,3,4, 5, 6. and of the glory of his holines, and rich grace, ſhining through his word, and Ordinances in his Church, *v.* 7, 8, 9, 10. whereof the Prophet having proofe, prayeth to have the right uſe and benefit, *ver.* 11, 12, 13, 14.

v. 1. *THe heavens declare the glory of God: and the firmament ſheweth his handy-workes,*

Albeit the whole earth be full of the glory of the Lord, yet the Prophet contenteth himſelfe to pitch his meditations on the heavens alone, and the viciſſitude of day and night, and upon the courſe of the Suns light. *Whence learn*, 1. Albeit the glory of the Lord ſhine in all his works, yet any portion thereof will take up a mans meditation, when he beginneth to think upon it, as here the heavens are the Prophets Theam and ſubject matter of meditation. 2. The inviſible things of God, even his eternall power, and Godhead, and glorious attributes of wiſdom, and goodneſſe, and Majeſty are to be ſeen in the works of Creation, from the beginning of the world. *The heavens declare the glory of God, and the firmament ſheweth his handy-worke.* 3. Though his glory be ſhewen to all men, yet it is the illuminate child of God that can obſerve it; for he that ſetteth it forth to others, doth it by the inſpiration of the Lords own ſpirit: He is a Prophet who here is ſtirred up to point unto us this leſſon, moſt worthy of our obſervation. For in ſubſtance the heavens

declare that they are not their own maker, but that they are made by one, infinite, incomprehensible, omnipotent, everlasting, good, kind and glorious God. And the firmament (taking it for the region of the aire, and place of the starsJ declares how curiously he can adorne the worke of his hands, and how powerfully he can put glory abundant on the creature, though it have no matter in it to make it glorious.

2. *Day unto day uttereth speech, and night unto night sheweth knowledge.*

3. There is *no speech nor language*, where *their voice is not heard.*

4. *Their line is gone out thorow all the earth, and their words to the end of the world: in them hath he set a tabernacle for the Sun.*

He looketh next upon the vicissitude of night and day, and as he saw what the heavens gave him to read, so he harkeneth and heareth what the day and the night did speak; and he compriseth all their speech in the Doctrine of knowledge. *Whence learne,* 1. The right observation of the vicissitude of the night and day, may give instruction unto us to be wise; *for day unto day,* in their revolution, *utter speech* to the observing ear; *And night unto night,* in their vicissitude *sheweth* to the understanding man *knowledge.* For in substance, the vicissitude of day after day, doth serve to teach man, that he liveth in time, and that his dayes are numbred, that his dayes do goe quickly away, and that time is precious, and cannot returne when it is gone; and that so long as it shall last, it shall serve man to view the works of the Lord, and to goe about his own necessary labours; and such like other speeches doth it speak: Also the night saith, That man in himselfe is weake, and cannot endure long toyling in labour; that as some little short rest and recreation of the labourer is necessary, so it is prepared for him, that he may lie under a curtaine, and sleep a while, and so be fitted for more worke, if more time be lent unto him; and that he may now quietly examine, what he hath been doing, may commune with his heart, and be still; and that if he doe not what he hath to doe in time, *the night cometh when no man can worke:* By which, and such like speeches, men may learne knowledge. 2. There is no people nor country, but as much of the speech of the creature is spoken convincingly unto them, as may make them inexcusable; and albeit

albeit all doe not learne wisedome, yet *the voice* of the works of creation, and providence *is everywhere* in some measure *heard their line* and direction *is gone out through the earth.*

5. *Which* is *as a Bridegroom comming out of his chamber,* and *rejoyceth as a strong man to run a race.*

6. *His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.*

He contracteth his thoughts from the highnes of the heavens, and pitcheth upon the Sunne, and beholdeth Gods glory in it. *Whence learn,* 1. All the glory to be seen in the Sun belongeth unto the Lord; for he hath made it, and set it in its place, *as in a Tabernacle,* for a time, so long as he hath use and service of it. 2. The beauty of the Sun when it ariseth in the morning; the wonderfull swift and regular motion of it, so tempered by the huge distance thereof from the earth, that it cannot be seen moving, when it it is running in a circle in the heaven most swiftly: The constancy of the motion of it from day to day, from year to year, without wearying or failing; the vast circle which it maketh every twenty four hours; the heat and vertue, and powerfull operation upon all inferiour creatures are all admirable, and matter of manifesting the glorious perfection of God, who made it, and moveth it; *As the Bridegroom he riseth, compasseth the Circle of heaven and earth, and nothing is hid from the heat thereof.*

7. *The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*

8. *The Statutes of the Lord are right, rejoycing the heart: the commandment of the Lord is pure, enlightning the eyes.*

9. *The fear of the Lord* is *clean, enduring for ever: the judgements of the Lord* are *true,* and *righteous altogether.*

10. *More to be desired are they then gold, yea, then much fine gold: sweeter also then the honey, and the honey combe.*

The next part of his contemplation, is concerning the glory of the Lord, declared in his word and scripture, which light as it is more necessary for our blessednesse then the Suns light for our bodies, so he commendeth this point of Gods glory, (far above that, which shineth in the worke of creation) from the perfection, efficacie, infallibility, and sundry other properties of it. *Whence learn,* 1. The Doctrine of life and salvation, set downe to us in Gods word, as a law to us, and a rule of faith and obedience, needeth no deck of humane traditions; it is sufficient in it selfe, and wanteth nothing necessary unto salvation; *For the Law of the Lord is perfect.* 2. No doctrine, no word save this divine truth, set downe in scripture, is able to discover the sin and misery of man, or the remedy and relieve from it; no doctrine save this alone, can effectually humble a soul, and convert it to God, or make a soule sensible of the losse it hath by sin, and restore it to a better condition then is lost by sin; for it is the property of this law or *doctrine, to be converting of soules.* 3. Whosoever heareth to this word, shall be satisfied about what is the Lords mind and will in all matters of religion, concerning Gods service, and mans salvation; *for it is the testimony of the Lord,* wherin he giveth forth his will, concerning what he approveth, and what he disalloweth. 4. This word being understood rightly, as it may be understood when it is compared with it selfe, one part of it with another, and other means also used, which God hath appointed, may be safely relyed upon: it will not disappoint a man; *for the testimony of the Lord is sure.* 5. Albeit there be many deep mysteries in this word, which may exercise the greatest wits, yet for the points necessary for the salvation of every soul, it is so plaine and clear, that it may be understood by persons of mean wits, and may make those who are otherwise dull of understanding, wise to salvation; for it is a *testimony making wise the simple.* 6. Nothing is commanded by God in his word, but that which the illuminate soul must subscribe unto, as equitable in it self, and profitable to us. *For the statutes of the Lord are right.* 7. The approving and following of the Lords directions given to us, in his word, is a sure mean to get comfort and joy rais'd in our conscience. *For the statutes of the Lord rejoyce the heart.* 8. There is no mixture of errour, no drosse, nor refuse doctrine, no deceit in the Lords word; for *the commandment of the Lord is pure.* 9. By the word of God a man may clearly see himselfe in himselfe blind and naked, and wretched and miserable, and by coming into the grace and mercy

cy offered in the Messiah, Christ, may see himselfe entred in the only safe way of salvation. By the word of God a man may see every thing it its own colours; vertue to be vertue, and vice to be vice and vanity: *For the word illuminates the eyes.* 10. The way of worshipping, fearing, and serving God, set downe in his word, is holy, and in substance the same in all generations, and alwayes unalterable by man for ever. *The fear of the Lord is clean, enduring for ever.* 11. The doctrines set downe in the word of God, are all of them decrees of the almighty Law-giver, given forth in his own Court with authority uncontrolable: all of them are true and worthy to be obeyed; for *the judgements of the Lord are true, and righteous altogether.* 12. The word of God is able to enrich a man more then all the riches in the world, because it is able to bring him to an everlasting Kingdome; for Gods judgements being as judiciall sentences, to determine all necessary truths and controversies, about saving truth, *are more to be desired then gold, yea then much fine gold.* 13. There is more sweet comfort and true pleasure to be found in the Lords word, then in any pleasant thing in this world. *They are sweeter then the honey, and the honey combe.*

11. *Moreover, by them is thy servant warned:* and *in keeping of them* there is *great reward.*

The Prophet subscribeth this commendation of Gods word, by his owne experience, and seeketh to make good use of it. *Whence learne,* 1. That man, of all other, is most meet to commend the word of the Lord, who in himselfe hath felt the experience of the effects and good use thereof, as the Prophets example doth shew. 2. As the word of God is able to make a man wise to salvation, so also to make him prudent in his carriage, to eschue not onely sin, but also inconveniences, and to warne him of snares, wherein he may fall by imprudency. For beside all the former commendation, he addeth, *Moreover by them is thy servant warned.* 3. When a man hath sayd all he can, in commendation of the word of God, he shall not be able to say all, but must close in some generall, because the benefit of observing of the Lords Statutes and Commands, doth passe his reach; for thus the Prophet closeth, *In keeping of them there is great reward.*

12. *Who can understand* his *errors! cleanse thou me from secret* faults.

Least

Least he should seem to speake like one who seeks to be justified by his works, he acknowledgeth himselfe a man that cleaveth not to his owne righteousnesse, but to the fountaine of free grace, and to the expiation of sin made by Christ, signified under the shadow of ceremonial cleansing. *Whence learne,* 1. The most holy man, after conversion, must make still use of the law for his humiliation, and for driving of him to Christ continually; and when he compareth himself with the Law of God, he will be forced to blush and acknowledge himself and every other man unable to condescend upon the particulars, and the multitude even of his actuall sins. Therefore saith he, *Who can understand his errors?* 2. Sins of ignorance, sins past out of memory, doe leave guiltinesse upon the man, and must be counted for in heap at least: and mercy through the blood of cleansing must be requested for, as here. *Cleanse thou me from secret sins.*

13. *Keep back thy servant also from presumptuous* sins, *let them not have dominion over me: then shal I be upright, and I shall be innocent from the great transgression.*

He puts up another petition, to wit, That he may be preserved from presumptuous sins. *Whence learn,* 1. Holiest men are most sensible of their bygone sins, and so also of their naturall sinfulnesse, and readinesse to fall, whereof the Prophet here is in fear, saying, *Keep back also thy servant from presumptuous sins.* 2. Even the regenerate, if the Lord doe not keep them from tentation, or if he leave them in tentation, unto their own will and strength, they may fal into most scandalous sins, against the light of their conscience, and be slaves thereunto; Therefore prayeth he *to be kept back from presumptuous sins, and that God would not suffer such sins to have dominion over him,* insinuating his own weaknesse, if God did not prevent, did not assist and help him to prevail against them. 3. Uprightnesse and integrity in Gods obedience may stand with sins of infirmity, & sins of ignorance, but cannot stand with presumptuous sins, against the light of conscience; for if the Lord shall save him from presumptuous sins, *then,* he saith, *he shall be upright.* 4. Presumptuous sins, and letting sin reigne in a mans mortall body, is the high way to the sin unto death, or sinning maliciously, with despight against God; and he that makes conscience of secret sins, and is

feared

feared to fall into presumptuous sins, and flieth to God to bee cleansed from the one, and preserved from falling into the other, may be sure not to fall into the sinne against the Holy Ghost. For the Prophet having prayed to be cleansed from his secret sins, and kept back from presumptuous and reigning sins, assureth himselfe, *That so he shall be innocent from the great transgression.*

Ver. 14. *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord my strength, and my Redeemer.*

The third petition, is, for the acceptance of his service in his prayer, and purpose of heart. *Whence learn,* 1. As pardoning grace, and preventing grace, and restraining grace, must be prayed for: so also powerfull, sanctifying, or enabling grace, both for inward and outward service; yea, and grace accepting the service when it is offered, must be sought for by prayer from God. For as the Prophet hath prayed for the former acts of grace, so also he prayeth here for the latter sort, saying, *Let the words of my mouth, and meditation of my heart, be acceptable.* 2. As all our prayers, and all our holy indeavours, and abilities to serve God, must be furnished unto us by our Redeemer, who is Jesus Christ; so also every other grace, and the acceptance of our persons and services, must come through him; and we may look for all these by vertue of the Covenant of grace, whereby Christ is made our strength and Redeemer in all respects: Therefore layeth he all the weight on this, *O Lord my strength, and my Redeemer.*

PSAL. XX.

To the chief Musician. A Psalm of David.

This Psalme was dited to the Church in forme of a prayer for the Kings of *Israel*: but with a speciall eye upon, and relation unto Christ, the King of *Israel*; in respect of whom this prayer is a prophesie, and a forme of blessing of Christ, and pray-

praying for his Kingdom, whereof the Kingdom of *Israel* was a type, and the Kings thereof are types of Christ. Not that the Kingdome in every condition was figurative, or every King a type of him; But as the Priests being taken not severally, one by one, but together, shadowed forth in something, Christ in the Office of his Priesthood; so the Kings, not every one, but taken together, shadowed forth in something Christ in his Royall Office, and their Kingdome resembled his Kingdome in his visible Church in some things, and in his invisible Church in other some things, leaving room to some persons, both among the Priests, and Kings, to be more specially types then any of the rest in their common, *ver.* 1,2,3,4,5. After which the Churches confidence to be heard is set down, and their gloriation in God over their enemies, with dependance on God for salvation in all difficulties and straits, *ver.* 6,7,8,9.

Ver. 1. *THe Lord hear thee in the day of trouble, the Name of the God of Jacob defend thee.*

2. *Send thee help from the Sanctuary, and strengthen thee out of Sion.*

3. *Remember all thy offerings, and accept thy burnt-sacrifice. Selah.*

4. *Grant thee according to thine own heart, and fulfill all thy counsel.*

5. *Wee will rejoyce in thy salvation, and in the Name of our God we will set up our banners; the Lord fulfill all thy petitions.*

From this prayer of the Church for the King of *Israel*. *Learn* 1. It is the duty of all the godly, where-ever they live;

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to pray for the wall of their Kings, Rulers, and Magistrates, as this example teacheth. 2. Greatest men, though they bee also gracious, are subject to trouble: for even the best of the Kings of *Israel*, and *Christ* typified by them, were not exempted therefrom. *The Lord hear thee in the day of trouble.* 3. It is the part of such as desire the prayers of others to bee made for them, to pray also themselves, were they never so great Kings; and prayer must be counted their best weapons in trouble; *The Lord hear thee*, saith he, *in the day of thy trouble.* 4. No defence to be expected from *God*, but when he is looked upon, and believed in as he is *manifested* to us in his word. Therefore he saith, *The Name of the God of Jacob defend thee.* Or God who in his word hath revealed himselfe to *Israel*, and entred in covenant to bee his God *defend thee.* 5. It is by vertue of Gods dwelling amongst men, and his taking on mans nature in the person of Christ (represented by Gods presence in *Sion* and the Sanctuary) that help must be expected from God. Therefore saith he, *The Lord send thee help out of the Sanctuary, and strengthen thee out of Sion.* 6. Kings and all for whom the godly may pray with confidence, must be worshippers of God, believers in Christ, relyers upon the mercy of this only once offered sacrifice, represented by often repeated typical burnt offerings. For this is imported in, *The Lord remember all thy offerings, and accept thy burnt sacrifices.* For it is for Christs sacrifice that we are accepted, and that any grace is granted to us. 7. A believer in Christ, praying according to the revealed will of God, ask what he will, it shall be granted; he who studieth to walk sincerely before God, studying to do what is pleasant to Gods heart, shal receive satisfactory answers, according to his own hearts wish. Upon this ground the prayer goeth here, *The Lord grant thee according to thine own heart, and fulfill all thy counsel.* 8. Whosoever do partake with Christs Subjects in trouble, shall share with them also in the joy of their deliverance; therefore it is said, *We will rejoyce in thy salvation.* 9. When it goeth well with the King, and chiefe Magistrates, it goeth the better with all the subjects; and the praise of delivery and welfare redoundeth to the glory of God who is the fountain of all felicity; for, *In the Name of our God, we shall set up our banners*, saith the Church, if God shall blesse the King.

Ver. 6. *Now know I, that the Lord saveth his anointed;*

nointed; he will hear him from his holy heaven, With the saving strength of his right hand.

7. *Some* trust *in charets, and some in horses: but We will remember the Name of the Lord our God.*

8. *They are brought down and faln: but we are risen, and stand upright.*

9. *Save, Lord; let the King hear us when We call.*

This is the Churches confidence to be heard, and her gloriation in God, and dependance on God for salvation. *Whence learn,* 1. A believer may be sure he hath his request granted, when he hath prayed according to Gods will; in speciall when he prayeth for safety to the Church, and Kingdome of Christ. *I know* (saith he) *that the Lord saveth his anointed.* 2. He that seeketh God by the means appointed, in speciall, he who seeketh God, and help from him, through Christ, in whom the fulnesse of the Godhead dwelleth, shall have the grant of his prayer from heaven; for *help sought to come from the Sanctuary,* ver. 2. *is granted from his holy heaven,* ver. 6. 3. Whatsoever be the straits of Gods Church, or any member thereof, faith seeth sufficiency in God to relieve out of it, and doth lay hold on it. *For he heareth with the saving strength of his right hand.* 4. Weak man cannot chuse but have some confidence without himselfe, in case of apparent difficulties; and naturall men do look first to some earthly thing wherein they confide. *Some trust in charets, and some in horses,* some in one creature, some in another. 5. The believer must quit his confidence in these things, whither he have them, or want them, and must rely on what God hath promised in his word to do unto us. *But we will remember the Name of the Lord our God.* 6. That which terrifieth the believer in the first assault of a tentation, before he go to his refuge, is contemned by the believer when he looks to the Lord, his true defence; Charets and horses when they are invading Gods people are terrible: but now when the Lord is remembred, they are here set at nought in comparison. 7. The condition of the worldly man and of the enemies of Gods people seems to be the better, at the first, and the condition of the Church the worse. But a short revolution cometh, which determineth the question in the end; the standing of the ungodly is followed with a fall; and the low condition of the godly hath a better condition following upon it. The worldly man, and enemy,

my, is brought down, and falleth. But the godly are made to say, *We are risen and stand upright.*. 8. True confidence strengthens it selfe by prayer, *Save Lord.* 9. That which is prayed for in the type, is perfected in Christ, who is the truth; salvation is granted to all his Subjects, whensoever they call, *Let the King hear us when we call.* 10. And when the Lord is relyed upon for safety, the means shall have the promised blessing. The Kings of *Israel* were to be the more usefull to the people when safety was sought from the Lord. First, they pray, *Save us*; and then, *Let the King hear us when we call*, or implore him.

PSAL. XXI.

To the chiefe Musician, A Psalm of David.

As the former Psalm was a prayer for the preservation of the Kingdome of *Israel*, in relation to the Kingdome of Christ, represented by it: So this Psalm is a forme of thanksgiving unto God by the Church, for blessing of the Kingdom of *Israel*, representing the blessing, and cause of thanksgiving, to be found in Christ, and his Kingdome, wherein a number of good things are set forth, heaped upon the King, *ver.* 1,2,3,4,5,6,7. And a number of miseries set forth, heaped on the head of his enemies, *ver.* 8,9,10,11,12. For both which the Lord is glorified, *ver.* 13. The reason why the former Psalme and this, are referred in so many particulars unto Christ, is, because the verity of these things here spoken of, is to be sought in Christ, and his Kingdome: for but in some few onely of the Kings, and in some few times of the Kingdome onely, was the shadow of what is here spoken of, to be found, when the whole history is consulted.

Ver.

Ver. 1. *THE King shall joy in thy strength, O Lord: and in thy salvation how greatly shall he rejoice!*

2 *Thou hast given him his hearts desire, and hast not withholden the request of his lips. Selah.*

3 *For thou preventest him with the blessings of goodnesse: thou settest a Crowne of pure gold on his head.*

4 *He asked life of thee and thou gavest* it *him,* even *length of dayes for ever and ever.*

5 *His glory is great in thy salvation; honour and majesty hast thou laid upon him.*

6 *For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.*

7 *For the King trusteth in the Lord, and through the mercy of the most high hee shall not be moved.*

The benefits bestowed on the King, and his Kingdome, are seven or eight, which are so many reasons of thanksgiving. The first is joy in the Kings heart, for strength and salvation given unto him. *Whence learn,* 1. As prayer is necessary, so also is thanksgiving; and the offering of both to God, as it is our duty, so it is his due; and as we should seek the concurrence of others in prayer, so should we seek their concurrence in praises: And he that offereth prayer one day, shall have matter of praise to offer another day, as here wee are taught. 2. Christ, and all his true Subjects, are sure to be furnished with furniture of strength from God, for every imployment, and to be delivered out of every danger by God, and to have joy and rejoycing in the experimentall feeling thereof. For, *The King shall joy in thy strengh, O Lord, and in thy salvation how greatly shall he rejoyce?* This is the first reason of praise and thanks, for this first benefit. The second benefit bestowed on Christ, to be forth coming to his true Subjects, is this, Satisfactory answers shall be given to all the articles of Christs intercession, and all the articles of the Saints warrantable supplications. *Thou hast given him his hearts desire, and hast not with-holden the request of his lips.* The third benefit is this,

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There shall be a ready out-giving of liberall gifts for Christs subjects, and fruits of Gods love, before the need thereof be felt, or observed; *Thou preventest him with the blessing of goodnesse*: The fourth benefit is right, and title, and possession given to Christ; a name of glory, or the gift of a glorious Kingdome, wherein Christ shall give all his subjects crowns of glory. *Thou settest a crown of pure gold upon his head.* The fifth benefit is right to eternall life, as the fruit of Christs intercession; *He asked life of thee, and thou gavest him even length of days, for ever and ever.* The sixth benefit given to Christ, and his subjects, is growing honour, and growing weight of glory, a load of it, even before men; for nothing can make men more glorious, even before the world, then Gods owning them before the world, and putting respect upon them; yea, and the world shall more and more see and admire the glory which God shall put upon Christ, and his Kingdome: *His glory is great in thy salvation; honour and majesty hast thou laid upon him.* The seventh benefit, is a begun possession of everlasting blessednesse, and joy unspeakable; partly from the feeling of the first fruits, partly from the hope of a full harvest. For God will never make an end of blessing whom he will blesse. *Thou hast made him*, and his followers *most blessed for ever; thou hast made him exceeding glad with thy countenance.* The eighth reason of thanksgiving, and the last benefit, in relation to the giving of what is good to Christ, and to his subjects, (among whom *David*, and every one of the godly come in to share) is the unchangeablenesse of Gods mercy, and powerfull love toward the believer, who hath closed in covenant with him, and doth trust in him. *He shall not be moved.* And why so? *The King trusteth in the Lord*: What then? The covenanted mercy of the most High is unchangeable, and maketh all blessednesse fast to Christ, and to every believer: *Through the mercy of the most High he shall not be moved.* Christs Kingdome in his Person, and his Subjects with him, shall stand, when all the kingdoms on earth shall stagger and fall.

Ver. 8. *Thine hand shall find out all thine enemies, thy right hand shall find out those that hate thee.*

9. *Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them.*

Ver. 10. *Their fruit shalt thou destroy from the earth, and their seed from among the children of men.*

In the 2d. place there is a prophecie of Gods vengeance on the enemies of Christ, & his Church, under the type of the enemies of *Davids* Kingdom. *Whence learn,* 1. All the enemies of Christ, and his Church, shal be pursued by God, and overtaken, and none of them shal escape his hand, neither open enemies, nor close lurking traitors. *The Lords hand shall find out all the Kings enemies, and his right hand shall find out all those that hate him.* 2. All the enemies of Christ, and his Kingdome, howsoever they may possibly be spared and forborn for a while, yet there is a set time for punishing of them, here called *the time of Gods anger.* 3. When the time is come, their judgement is inevitable, horrible, and compleatly full. *Thou shalt make them as a fiery oven,* where the burning is extream hot, the heat stricking upon what is in it, from all hands, above, below, and about, on all hands, and the door closed from going out, or suffering any coole refreshment to come in. 4. There is no possibility to apprehend the horrible punishment of Christs enemies: for after their casting in a fiery oven, they are set down here as fewell, to suffer what God's being incensed in anger, as a consuming fire *swallowing* them up, and *devouring* them in his incomprehensible *wrath,* doth import. 5. After the Lords vengeance is come upon the enemies of Christs Kingdom, his curse shall follow the works of their hands, and upon whatsoever they sought to make themselves happy by in their life: and his vengeance shall follow upon their posterity, till he have rooted out their memoriall from among men. *Their fruit shall be destroy from the earth, and their seed from amongst the children of men.*

Ver. 11. *For they intended evil against thee: they imagined a mischievous device,* which *they are not able* to perform.

For evidencing the Lords justice, he giveth a reason of this from the designe which the enemies have to root out the Lords anointed, and his seed, *ver.* 11. *Whence learn,* 1. The malicious enemies of Christs Kingdome, (beside all the hatred they have shewn, and evil which they have done) are still upon plots and designes to overturn Christs Kingdome, and work. *They intended evil against thee.* The enemies of Christs Kingdome may

may possibly conceive they onely oppose such as do trouble mens interests, and not as they are the Lords children: yet it is found, that what they do against them, they do it against the Lord; because they do it against his children and subjects, for his cause and service. 2. Plot what the wicked please against Christ and his Church, they shall not be able to accomplish their designe or desire: *They have imagined a mischievous device, which they are not able to performe.* 3. The evill which the wicked would do, and do set themselves to do, shal be made their dittay, and the reason of their doom and destruction, as well as the evill which they have done, if they repent not. For *they intended,* is here given as the reason of the judgement.

Ver. 12. *Therefore shalt thou make them turn their back,* when *thou shalt make ready* thine arrowes *upon thy strings, against the face of them.*

He cleareth their dittay and judgement yet more, *vers.* 12. teaching us, 1. That the Lord will suffer his enemies to manifest themselves in open opposition oft-times, before he fall upon them: for here they are found in the posture of pursuers, and opposers of God, setting their face against him, when he cometh to execute judgement on them: *Thou shalt make them turn their back.* 2. When God falleth upon his enemies to be avenged upon them, he useth to make them, and the beholders see, that he hath set them up as a mark to shoot at: for He *will make ready his arrows,* one after another, *against the face of them.* 3. The Lords wrath shal so meet his enemies in the teeth, wheresoever they turn, that they shall be forced to forsake their pursuing of the Church. *Thou shalt make them turn their back.*

Ver. 13. *Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.*

He closeth the Psalme with giving glory to God, including also a prayer. *Whence learne,* 1. When the Lords Church is preserved from persecutors, then the Lord is exalted. *Be thou exalted,* saith he. 2. When the Church is delivered, it is not by her own strength, but by the power of the Lord. *Be thou exalted in thine own strength.* 3. Albeit the godly be put to mourn for a time, yet when the Lord appeareth for them, they get matter of joy to themselves, and praise to God. *So will we sing, and praise thy power.*

PSAL. XXII.

To the chief musician upon Aijeleth Shahar, A Psalme of David.

This Psalme is a Prophecy of Christs deepest sufferings, whereof *Davids* exercise is a Type. The Agony of spirit in Christ, and wrestling of *Davids* faith as the Type, is set downe to *v.* 22. and the victory, and the outgate to the end of the Psalme. In the exercise there are three conflicts between sense and faith. The first conflict, wherein the sense of trouble is set down, *v.* 1, 2. and faiths wrestling against it, *v.* 3,4,5. The second conflict, wherein is the second assault of sense, *v.*6,7,8. and faiths wrestling against it, *v.*9,10,11. The third conflict wherein the third assault of sense is, *v.* 12,13,14,15, 16,17,18. and faiths wrestling with it. *v.* 19,20,21. Then followes the victory, set forth in a promise of praise, *v.*22. Secondly, in exhortation to all the godly, to praise the Lord, with a reason from his experience, *v.* 23,24. Thirdly, in a renewing promise of praise and thanks, to the edification of the Church, *v.* 25. Fourthly, in a Prophecy of the encrease of Gods glory in the earth, as a fruit of Christs suffering and victory, *ver.* 26,27, 28, 29. 30,31.

*v.*1. MY *God, my God, why hast thou forsaken me?* why art thou so *far from helping me*, and from *the words of my roaring?*

2. *O my God, I cry in the day time, but thou heares not, and in the night* season, *and am not silent.*

In this exercise of *David* the type, and of Christ represented here, both doe agree in these four things. 1. Both are under the

the sense of wrath, and of oppressing trouble. 2. Both are tempted to doubting and desperation. 3. Both wrestle against the tentation, and against trouble, the occasion thereof; And 4. Both get the victory. But they differ in these four things. 1. In the measure of the trouble; *Davids* trouble was little in comparison of Christs trouble; *David* laid not downe his life under trouble; but Christs trouble was incomparably more, and his soul made heavy unto death, and the trouble tooke his life from him. 2. In the manner of the trouble they differ; for *Davids* trouble was only a probatory exercise, without vindictive wrath, not a curse, but a crosse, for trying of him, and training of him to beleeve against sense, which trouble of his paid no debt, neither his owne, nor any others; but Christs trouble was a vindictive and avengefull punishment; for reall wrath was against him, as he was bearing our sins, and the bitter curse of the Law was cast upon him: for he was made a curse for us, and his punishment paid our debt, and was expiatory and satisfactory to justice. Thirdly, though both *David* and Christ were tempted to doubting and desperation, yet *Davids* tentation could not be sinlesse, because of his sinfull imperfections, common to him, and all the rest of the godly; The tentation got some advantage of him, because of the imperfection of his knowledge, faith, love, and abilities; and because of the power of the body of originall sin in him. But Christs passive tentation was altogether sinlesse, and could not have any sin at all on his part; for albeit he was tempted in all things like unto us, yet it is said, *without sin*. Because when the Prince of this world, Satan, came and took essay of him, he found none of his own stuffe in Christ: he had *nothing in him* to work upon, and it was impossible that sin could be in him, being *the holy one of Israel our sanctifier*, *Holy Lord God Almighty*, and man also in one person, *Isa.* 6. 3. *Joh.* 12. 41. Fourthly, they differ in their wrestling, and victory; for *David* wrestled not in his own strength, got not the victory in his own strength, but in and through Christs strength, who gave *David* a taste onely, or a smell rather, of the cup which he was to drinke out, unto the dregs, and with the dregs, and who helped him to wrestle by Faith. But Christ wrestled and got the victory in his owne strength, which is one with the strength of the Father. For he is Jehovah our righteousnesse. In all the Psalme we shall look upon every passage, not so much as it concerneth *David* the type, as wherein it concerneth Christ the truth. In the first conflict

of the sense of trouble with faith; Learn from the words as they are Christs words. 1. God is Christs God; he being considered as God and man, in one person, entred in the Covenant of redemption with the Father as Mediator and Surety for men, That he shall satisfie justice, and doe all the Fathers will in behalfe of the Elect, and that God shall be his God, and the God of all the Elect redeemed by him. Therefore doth he here say, *My God, my God.* 2. Faith, as it is a vertue giving perfect trust and credit unto Gods promises made to his Son the Redeemer, is a part of that original holinesse in the man Christ, and a point of his personall perfection, sutable to his imployment. This faith he professeth while he saith, *My God, my God.* 3. Christ, as man lying under the curse of the law for us, was really deserted and forsaken for a time, in regard of all sensible consolation: for it behoved him to bear the wrath, or effects of wrath, due to our sins really, so far as might satisfie for us, and relieve us from wrath. Its true, the man Christ could no more be forsaken, in regard of divine presence supporting him, then the personall union of the two natures could be dissolved: But in regard of sensible consolation, he was by way of punishment for our sins, and by way of cursing our sin in him, really in our stead for a while, deprived, as man, of the sense of the comfort of his own God-head. The sense of wrath filling now the soul of the man, to the brim, and running over. Therefore speaks he of his forsaking, *Why hast thou forsaken me?* 4. As sense and reason can expresse themselves in seeming contradictory tearms, and yet without contradiction can very well agree in their seeming opposit, and inconsistent expressions; so can faith and sense expresse themselves, in seeming contradictory termes, and yet very well agree; for as sense, and paine, and sicknesse in the patient, can in its owne language, and style of naturall feeling, say to the Chirurgion, cutting and lancing the flesh, and to the Physician who hath given a bitter potion, *you have hurt me*, you have *made me sick*: when indeed in the stile of reason and wit, he hath been healing the man, and recovering him from sicknesse. So sense of sorrow, grief, paine, and affliction, desertion, and wrath can speak in the tearmes of naturall feeling, that which may seem to crosse, but doth not indeed crosse faith speaking in the tearms and language of supernaturall Theological truth. Therefore *My God, my God*, spoken in the perfection of faiths language, can very well agree with, *Why hast thou forsaken me? why art thou so far from helping of me, and from the words of my roaring?*

spoken

spoken here in the language of perfect naturall sense; for perfect faith, and perfect naturall sense were in our Lord Christ, very God, and very man, and compleatly holy. 5. Bitter was the Cup of Divine wrath, which Christ did drinke: great was the price our Redeemer paid, to ransome us, when the sense thereof drew forth of his Majesty such expressions. Thus faith and feeling may both speak, each of them their owne language to God in one breath, as here they do. Now as these words are *Davids*, who had in him sinfull corruption of nature, *Learne* 1. Sense, and tentation, and corrupt nature, may represent God in his dispensations to his own children, as if he had forsaken altogether, and regarded not their hard condition, and would not helpe, as here is shewen in *Davids* experience. 2. Faith should correct sense, and refute tentations, and bridle affections, and not suffer their words to goe forth, expressing sense or appearance of doubting of Gods favour, till first faith speak, and goe before, and fasten its gripes on the Covenant; as here faith goeth formost, and calleth the Lord, *My God, my God*, before that sense utter a word. 3. At one time, and in one exercise, these three may concur: 1. Desertion in the point of comfort. 2. Growing trouble without help seen. and 3. Apparent rejecting of prayer: And these joyned together do set sore upon the faith of a child of God. For continuance of trouble is a sore tentation, albeit comfort be now and then mixed: want of sensible comfort, mixed with trouble, doubleth the burden, and disquieteth the mind much: but to seem to lose labour in prayer, made for either help or comfort, is the heavieſt part of the exercise, *I cry day and night, and thou heareſt not*, is a sad condition. 4. In this case it is the best remedy, to lay the worst of our thoughts single before the Lord, and to tell him whatsoever is suggested to us, and not to be Secretars to Satan; but to reveale our selves fully to God, and fix our selves on the Covenant of Grace, wherein we have closed with him; yea, and to double and treble our gripes of, *My God.*

3. *But thou* art *holy*, O thou *that inhabiteſt the praiſes of Iſrael.*

4. *Our Fathers truſted in thee: they truſted, and thou didſt deliver them.*

5. *They cryed unto thee, and were delivered: they truſted in thee, and were not confounded.*

Now Faith having spoken with Sense, and grapled with the tentation, speaketh alone, that it may prevail. *Whence learn*, 1. Were tentations never so black, Faith will not hearken to an ill word spoken against *God*, but will justifie God alwayes; This should be our part in time of greatest perplexity, to say, *But thou art holy.* 2. It is wisedome for a soul in a sad exercise, to take side and part with Faith, to gather arguments to strengthen it, to divert the minde from thinking still on its calamity, and to set it upon the contemplation of *Gods* perfections in himselfe, and toward us in his *Gospel*, and of the passages of his providence toward his people, whereby he hath purchased constant praises at their hands: In the right of which praises and possession whereof, God is resolved to keep himself and to dwel therein as in a habitation wherein he delights to remain. *O thou that inhabitest the praises of Israel.* 3. It is wisedome to look to the carriage of the Godly in former times: *Our Fathers trusted in thee.* To their trusting, and trusting in *God* constantly in their trouble; *they trusted in thee, they trusted*, and the third time *they trusted*: and to look upon their *patient* depending on God, *doubling* their diligence in calling on him; as their straits did grow, *they cryed, they trusted*: and to remember that they did never seek *God* in vain, but every one of them were delivered, and not confounded; for this direction is holden forth to us in this example, which our Lord Jesus could well make use of for our consolation, and whereof *David* made use for his owne upholding.

6. *But I* am *a worme and no man, a reproach of men, and despised of the people.*

7. *All they that see me, laugh me to scorn: they shoot out the lip, they shake the head*, saying,

8. *He trusted on the Lord*, that *he would deliver him: let him deliver him, seeing he delighted in him.*

The second conflict, wherein the sense of trouble is set forth as a new assaulting of Faith. *Whence learn*, 1. Never was any child of *God* before Christ, under so much misery as Christ was himself: His own heavens, his own Father, his own *Godhead* did hide their face and consolation from him: Our sins willingly taken on him, and *Gods* wrath pressed the weight of punishment with the full power of Justice, both upon his soul and body: These for whom he dyed despised him, he himselfe being

being emptied of all things which make men respected to the world, and depressed lower then ever any man was, as a worme to be trod upon, he was made a matter of common-Talk, and reproach in all mens mouths; set at nought by the baest of the people; derided, and scorned in his most holy behaviour; sport, and matter of laughter was made of his sufferings; malice feeding it selfe with pleasure, upon his paine and misery, and expressing it selfe with the baseſt signes of disgrace, which disdain could devise, for flouting of him, mocking of his saving doctrine, and faithfull testimony given unto it; insulting over him, as if he had been neither Gods Son, nor an honeſt man: and all this was counted little enough for satisfaction to Justice, exacting of him, as the due punishment of our sins, whatsoever is imported in the sad expresions, set down in the Text. 2. As the more misery the children of God are under, the more doth tentation make their misery seem weighty, for bearing down of their confidence in God: So the more that misery seemeth to grow, and the world to turn their back on Gods children in their tryals, the more should they draw neer to God, and lay out their case before him, as here we are taught by this example. 3. Let no man wonder to be despised of men, and mocked for religion; for so was the man according to Gods own heart, and Christ our Lord mocked more then any, in his sad sufferings. *Let God deliver him, seeing he delighteth in him,* said his enemies.

9. *But thou* art *he that took me out of the wombe; thou didst make me hope,* when I was *upon my Mothers brests.*

10. *I was cast upon thee from the wombe: thou* art *my God from my mothers belly.*

11 *Be not far from me, for trouble* is *neer; for* there is *none to help.*

Here faith opposeth whatsoever the complaint could import, to the prejudice of confidence, and laboureth to strengthen it selfe by all arguments. *Whence learn,* 1. As Satan maketh assault after assault, against Faith, upon new representations of calamity and misery; so we should raise bulwark after bulwark for defence; and after we have looked upon other mens experiences before us, we should recount our own experiences of Gods care towards us, and should make use of all that the Lord hath done unto us, for our strengthning; for so doth this example

teach

teach us. 2. Albeit men in a fit of misbelief, will admit no proofe of Gods respect unto them, except singularities, and will question also speciall grace, when it is given; yet the humbled beleever is so wise, as to make use of the most common benefit which the man hath received from God for confirmation of his owne faith; even the ordinary work of our conception, frame of body, birth, and education may suffice us to draw in to God who made us, and hath done so much for us (ere we could implore him, or doe any thing for our selves) as may incourage us to come to him, and seek his favour, whatsoever objection can be made to the contrary; for this example teacheth us so to doe. 3. Seeing the Lord doth many things for us, which in the time when he doth them for us, we doe not observe; it is our duty to look upon them afterwards, that they may furnish us with matter of praise to God and faith in him; for so doth this example teach us. 4. Whatsoever instruments & means the Lord maketh use of, the spirituall eye pierceth through them, and looketh on God as worker of all things, for and upon them, from their cradle. *Thou tookest me out of my mothers wombe.* 5. Children borne within the Covenant have God for their God, from their nativity, and may lay their reckoning so; and whensoever they would draw neer to God, to make use of the Covenant, they may say, *Thou art my God from my Mothers belly.* 6. The approaching of trouble, and neerneſſe of danger should draw us neer to God; who in an instant can interpose himselfe between us and the evill: and the lesse help we have beside the Lord himselfe, the more hope may we have to be helped by God; This is the Prophets plea, *Be not far from me, for trouble is neer, &c.*

12. *Many Buls have compassed me: strong* buls *of Bashan have beset me round.*

13. *They gaped upon me with their mouths*, as *a ravening and roaring Lion.*

From *ver.* 12. to 22. is the third conflict of Sense with Faith, upon the consideration of the multitude, power and cruelty of his enemies, compared with his own infirmity, now emptied of all strength to resist them; and these are mixed one with another. The enemies terribleneſſe is first set forth, then his emptineſſe and weakneſſe by turnes, to *v.* 19. unto all which faith opposeth it selfe, by prayer to God, to *v.* 22. He compareth (*v.* 12, 13.) his persecutors to *Buls, many buls*, strong, cruel, gaping, roaring, devouring

devouring *Lions. Whence learn,* 1. The persecutors of Christ and his people, are but beastly, sensuall bodies, sold to this present world, and destitute of grace and humanity; more like in their rage to savage beasts then to rationall men; commonly also they are men of riches, and worldly power, *fed and fat Buls*, and many in number, all of them ready for an ill turne, and so cruel, that nothing lesse will satisfie them, then blood and slaughter, as they are here described. And no wonder that Christs servants shall finde it so in their case, seeing Christ himselfe and his servants before us have had experience of such enemies.

14. *I am poured out like Water, and all my bones are out of joynt: my heart is like wax, it is melted in the midst of my bowels.*

15. *My strength is dryed up like a potsheard: and my tongue cleaveth to my jwaes; and thou hast brought me into the dust of death.*

What the Lord wrought upon his body, and naturall spirits, and strength, is here set downe. *Whence learn,* 1. It was determined by God, that with outward persecution of Christ, by his cruel adversaries, the Father should bruise him and breake him inwardly also, and punish him with all severity: for here his suffering is in body and minde, in flesh and bones, in his naturall spirit, and natural courage, in heart, and whole strength, that in nothing he should be unpunished, wherein we sinners are found polluted; to the intent that he being fully emptied, the ransome might be full; he is *poured out like water*, and emptied of all that the created humane nature could furnish. The terrour of Divine Justice and wrath did in a manner loose *all the joynts of his body*, so that naturall courage, before the dreadfull avenger of sin, did fail: *his heart was made soft like wax to receive* and keep the impression of Divine terrour, till Justice should be satisfied, and was dissolved like wax, in the point of resolution to withstand it. *It is melted in the midst of his bowels*, his naturall strength is dryed, burnt up like a *potsheard*, baken in the fire, his mouth was stopped from all defence and apology; for he was content to be holden as guilty, standing in our room. *Therefore his tongue cleaved to his jaws.* And in a word, the hand of God exacteth the full price of him, and brings him downe so, as there is not a bit of him free of the punishment. *Thou*, saith he, *hast brought me into the dust of death.* This *David* had but a taste

of

of in his deepeſt trouble: The verity and weight of this, is to be found only in Chriſt, of whom this was prophecied, that it ſhould come, and indeed is come, done and ended, and ſo it behoved to be.

16. *For doggs have compaſſed me, the aſſembly of the wicked have incloſed me: they pierced my hands and my feet.*

Againe he bringeth forth his enemies part, to ſhew us that Chriſts enemies were to prove but bloody doggs, when they ſhould be let looſe upon him, whom nothing but Crucifie him, crucifie him, could ſatisfie: and ſuch will they be ſtill who perſecute his Church. Next, to ſhew, that although his enemies were to be the aſſembly of the viſible Church, for open profeſſion, yet by rejecting of his grace, and oppoſing of him, in Gods ſight and eſtimation, they were holden for the *aſſembly of the wicked*. Thirdly, to foreſhew the death of the Croſſe to be appointed for Chriſt, it is ſaid, *They pierced my hands and my feet.*

17. *I may tell all my bones: they look* and *ſtare upon me.*

18. *They part my garments among them, and caſt lots upon my veſture.*

Another, and further point of Chriſts fore-prophecied ſuffering, is his nakedneſſe on the Croſſe, and the diſcovery of his leane body, (being waſted with decreed ſorrows) and the gazing of his enemies upon him hanging on the Croſſe, and the parting of his garments among the ſouldiers, and the caſting of lots for his upper garment, becauſe it was woven, and could not be divided. *Whence learn,* 1. All that our Lord Jeſus ſuffered, was before decreed and agreed upon, betwixt the Father and the Son, and foretold by Chriſt himſelfe long before his incarnation, ſpeaking by his ſpirit in his Prophets, as here appeareth, by the deſcription of our Lords death and paſſion, ſo plainly and particularly, as if it were a Hiſtory, and not a Prophecy. 2. Beſide paine of body, leanneſſe of fleſh, with daily ſorrows and trouble of ſpirit, the leaſt diſgrace done to our Lord, the leaſt wrong took unto him, the leaſt injurie in the matter of his cloathing, are all reckoned up in his ſufferings, all counted up in the price of redemption, that there may be nothing inlacking in the puniſhment of our cautioner, whereby Gods juſtice might be ſatisfied,

tisfied, or our consciences quieted for the expiation of our sin, by his suffering in body, soule, fame, apparell, and every other thing else, wherein justice could overtake the guilty.

Ver. 19. *But be not thou far from me, O Lord, O my strength, hast thee to help me.*

Unto this last assault, faith opposeth prayer for divine assistance, for strength to bear out, and for delivery, in all which he was heard. *Whence learn,* 1. Faith is made victorious over all assaults, by opening of its tentations to God, and putting up prayer to him for help, as here is seen. 2. If God shall not withdraw his sweet presence for supporting a soule, albeit it should not find his presence for comforting of it, supporting presence may suffice in a time of sad exercise: for this much did satisfie our God in his agony. *Be not thou far from me, O Lord.* 3. Faith findeth God to be its strength when the believer is emptied of his own strength; *O my strength,* saith *David* the type, and Christ as man by him represented. 4. As the hast of our necessity doth require, we may without limitation requeste the Lord to haste: *Haste thee to help me.*

Ver. 20. *Deliver my soul from the sword: my darling from the power of the dog.*

21. *Save me from the lions mouth: for thou hast heard me from the horns of the unicorns.*

He prayeth to be delivered from the violent blood-shedder, and bloudy doggish persecutor, and from the cruell lion-like oppressour, and then saith presently, that he is heard and delivered from the power of the enemies which were setting upon him, as Unicorns. Now concerning *David* the matter is clear; for he was delivered so from his enemies, that they got not his life: But of *Christ* the question may be, how he was delivered, seeing his life is taken? For answer, *Christ* here doth say, that he was delivered; and so it was indeed; for when he had payed the price, he was not holden by the bonds of death, and the grave, but rose again the third day. *Whence learne,* 1. *Christ* was no lesse delivered from dogs, lions, unicorns, his persecuting enemies, by his resurrection after death, then if he had been taken out of their hands, when they came to apprehend him in the Garden; yea, this delivery out of the grave, was a farre greater delivery then if he had not been slain at all:

For

For then he had deliverd himselfe onely, and not us: But now by the laying down of his life, he hath discharged himselfe of his suretiship for us, and delivered us with himself, and so hath saved both himselfe and us; yea, by his rising out of the grave, he is demonstrate more fully to be the *Son* of *God*, then by any of his miraculous escapings out from the hands of the multitude, when they were about to apprehend him. *Thou hast heard me*, that is, delivered me. 2. To get victory over trouble, is a no lesse glorious delivery from trouble, then to be preserved from falling into trouble; yea, its a more glorious delivery. For the troubles are broken, by falling on the believer, like waves of the sea on the rock, and the believer remaineth victor, and setled as a rock. 3. It is a notable argument of confidence to be heard by way of delivery, when a man can say he hath in extreamity of danger prayed, and hath been heard as a Supplicant: *Save me, for thou hast heard me from the horns of the unicorns.*

Ver. 22. *I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.*

After the conflict, the victory and out-gate by way of thanksgiving is set down, to the end of the Psalme, wherein *Davids* part is but a little shadow, and is swallowed up here in *Christs* glory, shining in the fruits of his passion and resurrection. *Learn* from *Davids* part: That delivery foreseen by faith, worketh in some sort the effects of the delivery past in effect; to wit, quietnesse, peace, joy, and thanksgiving; as here is to be seen. From *Christs* part promising and prophecying of the fruits of his death and resurrection, *Learn* 1. *Christ*, though he be God Almighty, yet by reason of his incarnation, for the redeemeds sake, he is not ashameed to call them *Brethren*. 2. The preaching of the *Gospell* of *Christs* satisfaction for our sins by death, and of his resurrection for our justification, is the matter of great praise to God, and comfort to the redeemed: *I will declare*, saith *Christ*, *thy name to my brethren*. 3. In the right preaching of the Gospel, the Ministers are in effect but *Christs* voice. *Christ* himselfe is the principall Prophet and Preacher: *For I*, saith he, *will declare thy name in the midst of the great Congregation*; to wit, of the whole *Catholick* Church on earth.

Ver. 23. *Ye that fear the Lord, praise him; all ye*

the

the seed of Jacob, glorifie him; and fear him, all ye the seed of Israel.

24. *For he hath not despised, nor abhorred the affliction of the afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.*

He exhorteth all that fear God, to praise and glorifie God, because of Christs victorie, and Gods hearkening unto his intercession made for the redeemed. *Whence learn*, 1. Such as are made partakers of the benefit of Christs passion, and resurrection, are chiefly called, and bound to praise God for their redemption, and to fear God more and more, that they may be more and more fitted to praise and glorifie him; for of a sanctified mouth onely will God accept praise. *Ye that fear the Lord, praise him; All ye seed of Jacob, glorifie him; and fear him, all ye the seed of Israel.* 2. The Fathers hearkening unto Christs intercession,, and delivering of him from our sin, and our deserved punishment laid upon him, is the common benefit of all the redeemed, the matter of their common thanksgiving and praise, and the matter of their assurance of their delivery from sin and death; Of the certainty of which delivery Christs deliverance is both a cause, and a pawn. *For he hath not hid his face from him, but when he cried, he heard him.* 3. Neither the sense of a mans own meanesse, and despicablenesse, nor the mean estimation that the world hath of him, will prejudg him when he is supplicant at the Lords hand. *For he hath not despised, nor abhorred the afflictions of the afflicted.*

25. *My praise* shall be *of thee in the great congregation: I will pay my vowes before them that fear him.*

He reneweth the promise of thanksgiving, which as it concerneth *David*, teacheth, 1. That the purpose of praising of God, is no light motion in the hearts of his children, when the Lord hath given them experience of his respect to them, but a fixed and solid resolution to set forth the goodnesse of God before others. For here he reneweth his promise to praise. 2. The Lord, and the Lord only, is the Theme which the believer handleth in point of praise; no other subject of praise acknowledgeth he; *My praise shall be of thee, &c.* 3. The opportunity of time, place and persons, offered for praising of God, ought to be taken, and made use of by every one, according

ding to their calling: *My praise shall be of thee in the great congregation.* 4. Duties, specially when lying upon us by vow or oaths, ought to be the more heeded, and made conscience of: *I will pay my vowes before them that fear him.* As this concerns Christs undertaking, it teacheth, 1. The Son of God, and promised Son of *David*, Christ Jesus, by all the work of redemption, studieth, as to bring salvation to his elect, so to honour the Father, saying here, *My praise shal be of thee in the great congregation.* 2. Albeit our Lord hath finished all his undertaking for the payment of the price and ransome of redemption, yet hath he not yet performed all which he hath undertaken for making use of his purchased salvation, unto the enlarging of the glory of his Father, and gathering into the great congregation all his redeemed ones to be worshippers of the Father in Spirit and truth: But as he is still upon this work from generation to generation, so is he willing still to lie under this engagement, and these vowes, till he perform them to the full: *I will pay my vowes before them that fear him.*

Ver. 26. *The meek shall eat and be satisfied: they shall praise the Lord that seek him; your heart shall live for ever.*

He alludeth to the manner of offering of peace offerings, where the godly friends concurring in the thanksgiving, had a share in the feast of what was sacrificed. *Whence learn,* 1. The mercy bestowed upon one of the godly, serveth to refresh the souls of the rest; and in speciall there is a banquet prepared for the souls of the redeemed by the purchase of Christs sacrifice, whereof the humbled believer is made partaker: *The meek shall eat, and be satisfied.* 2. Albeit the believer, at all times, do not find the sweetnesse of this feast, but be put to work after a meal received, put to fight after a feast, and made hungry after a new meal, and be made to pray for it, and to seek after the Lord in the use of the means, yet shall he eat again in due time, and be satisfied: *For they shall praise the Lord that seek him,* is as much as they that seek him, shall find so much as shall make them both to have cause of praising, and also in effect to praise him. 3. Whatsoever alterations or vicissitudes of things be in the condition of humble believers, seeking more and more communion with God, they may be sure of eternal life, beside what they get by way of earnest in this life. For the Spirit of the Lord directing his speech to them, hath said, *Your heart shall live for ever.*

Ver.

Ver. 27. *All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee.*

28. *For the Kingdome is the Lords, and he is the Governour among the nations.*

Now followeth speciall propheſies of the enlargement of Chriſts Kingdom: wherein the Prophet by the Spirit of propheſie doth ſpeak, and teach us. 1. That the calling of the *Gentiles* after Chriſts reſurrection, was a concluded matter with God, whereof he gave warning long before it came, which though it be come to paſſe, yet not in ſo ample a meaſure, as may be yet further expected, becauſe for the making of theſe words yet more clearly ſeen to be fulfilled, it ſhall come to paſs that *all the ends of the world ſhall remember.* 2. So long as men ſhall lye unconverted, they know not what they are doing, they are as men ſleeping, or diſtracted, not making uſe ſo much as of the very principles of truth, which by the light of common reaſon from inſpection of the creatures may be learned, concerning the inviſible things of God; But when the light of Chriſts Goſpel ſhineth in upon their heart, They are made *to remember and turn to the Lord.* 3. Such as are converted, do make God the object of their worſhip, do imbrace his enemies, and ſubject themſelves to his lawes and diſcipline; *For they worſhip before him,* become ſubjects to him, and that by the powerfull ſubduing of them to himſelf: *For the Kingdome is the Lords, and he is Governour among the nations.*

Ver. 29. *All they that be fat upon earth ſhall eat and worſhip: all they that go downe to the duſt ſhall bow before him, and none can keep alive his own ſoul.*

30. *A ſeed ſhall ſerve him: It ſhall be accounted to the Lord for a generation.*

31. *They ſhall come, and declare his righteouſneſſe unto a people that ſhall be born, that he hath done* this.

A further clearing of this Propheſie of Chriſts Kingdome, enlarged among the *Gentiles.* *Whence learn,* 1. That Kings,

Rulers, and Magistrates shall have no cause of jealousie from Christs Kingdom, and his governing over nations. For so many of them as shall imbrace Jesus Christ, not only may brook their places, honours, riches, and all lawfull benefits, wherein their fatnesse and worldly welfare seemeth to consist, but also shall be made partakers of the delicates of the Lords house, which shall so satisfie their soules, as they shall count his Gospel their choice chear, and shall blesse God for his consolations; for it's promised to all Christs true subjects, who are in high place, *All they that be fat upon earth shall eat and worship.* 2. As the highest condition worldly shall not be hurt by obedience to Christ, but helped, for the benefit of the true believer; so believers in the meanest condition they can be in on earth, shall find relieſe, comfort, and making up of all their in-lacks in Jesus Christ, and shall fall down and worship their rich and bountifull Lord: *All that go down to the dust shall bow before him.* 3. Whosoever shall not come to Christ to be saved by him shall perish, and they that come unto him, shall bee forced to hold their salvation of him. *For none can keep alive his own soule:* This is the proper work of the only Saviour Jesus. 4. Albeit every particular person, in every Nation, and Kingdome, be no converted unto Christ: yet so many persons of all ranks, out of all nations, shall be converted, as shall make evident Christs power, and Soveraignity, to conquer subjects to himselfe at his pleasure, even as many as may perpetuate his Kingdom, and the succession of worshippers of him from one generation to another; *For a seed shal serve him, it shall be accounted to the Lord for a generation:* He will make little reckoning of the rest, whom he converteth not. 5. Albeit there be little appearance of accomplishing prophesies and promises of the propagation of Christs Kingdom from age to age, yet the promise and prophecie shall be fulfilled. *They shall come,* who shall receive the Doctrine of Christs righteousnesse by faith in him, and *shall declare this righteousnesse* of faith, and Gods faithfulnesse in promise keeping, *to another generation, unto a people that shal be born.* 6. The wholework of redemption, converting of souls, comforting of souls, propagation of the doctrine of righteousnes, & manifestation of Gods glory thereby, shall from age to age be declared to be the work of God himselfe, which he doth by his instruments, and means. *They shall declare to their children,* and successours, that *God hath done this;*

this; to wit, all that is spoken of here, or elsewhere in his word: *To a people that shall be born, that he hath done this.*

PSAL. XXIII.

A Psalm of David.

This Psalme is the expression of the Prophets confidence in Gods grace, wherein from the setling himself in the belief of our covenanted relation, between God and him, he doth draw sundry comfortable conclusions and confirmations of faith, from it, concerning the Lords furnishing every necessary good thing to him, *ver.* 1,2. for recovery of him from every evill condition, wherein he may fall, *ver.* 3. And for assisting and comforting him in the greatest danger he could fall into, *ver.* 4. And for making him blessed in despite of his enemies, *ver.* 5. And for his continuing in Gods grace, and fellowship for ever, *ver.* 6.

Vers. 1. *THe Lord is my Shepheard, I shall not want.*

He layeth down for a ground his relation to God, and thence confirmeth his assurance to have the fruits thereof. *Whence learn,* 1. The Lord is content to demit himselfe to be compared unto any thing which may import his love, and respect and care of his own. As here for our comfort he is pleased to be called a *Shepheard.* 2. The grounds of our faith in God, making us to have right unto him by covenant, should be solidly laid, and these being firmly laid, then comfortable conclusions may, and should be drawn from thence, as here the Prophet doth. 3. In speciall whatsoever sweet relation the believer standeth in with God, he may assure himselfe of all the fruits, and good, which

that relation can import. As here having said, *The Lord is my Shepheard*, he assureth himselfe then, *he shall not want*; to wit, what such a Shepherd seeth necessary for such a sheep.

Ver. 2. *He maketh me to lie down in green pastures; he leadeth me beside the still waters.*

Ver. 3. *He restoreth my soul: he leadeth me in the paths of righteousnesse, for his Names sake.*

He goeth on numbring the benefits following from the foresaid relation, partly shewing what experience he hath had, partly assuring himself what further to find. *Whence learn*, 1. As the Shepherd provideth good and wholesome pasturage for his sheep, and a place of safety and rest, with the commodity of all needfull refreshment of calme running waters: So doth the Lord furnish the food of life to the believer with quiet rest, and satisfaction of timous consolation, by his word and spirit: *He maketh me lie down in green pastures, &c.* 2. It is possible through the evill that is in us, we fall in decay of graces, in sicknesses of divers sorts; yea, and that we wander away from the Shepherd, and society of the flock sometime. In which case we should perish, if our carefull Lord did not apply himselfe to our necessities, to relieve us; for it is *he that restoreth our soul.* It is he that reclaimeth us from our wandrings: it is he that directeth us, and keepeth us from going on still in by-paths. *He leadeth me*, saith he, *in the paths of righteousnesse.* 3. It is not for any good we deserve, or have done, or can do, for which he taketh such care of his weak and foolish children. It is for the glory of his free-grace, constant love, and sworn covenant, even *for his own Names sake.*

Ver. 4. *Yea though I walk through the valley of the shadow of death, I will fear none evill: for thou art with me; thy rod and thy staffe they comfort me.*

He presupposeth he may fall in new, and harder troubles, then ever he fell in before, and yet hopes to be delivered therefrom. *Hence learn*, 1. The believer in his best condition may not promise to himselfe immunity from trouble, or perils; but

but must prepare for the worst, even to be put to extream danger of perishing, and in such darkness as were most like, and near (unto death.) *To walk through the valley of the shadow of death*, where sheep may fall in the pit, or be fallen upon by every devouring beast in the dark. 2. The fruit of former delivery out of trouble, should encourage us to hope for deliverance out of whatsoever new trouble we may fall into, as the Prophets example doth teach. 3. Faith after a victory is very stout, and hath warrant indeed to be so, and may, and should resolve to be stout by Gods grace; howsoever when trouble cometh (which is the touch-stone of the strength of faith) it may discover weakness for a time. For here *David* saith, *I will fear no evil, though I walk through the valley of the shadow of death* 4. The consideration of Gods covenanted presence with his own in trouble, and of his power to protect and deliver them, and of his wisdome and goodness to make his own profit by troubles, may, and should comfort the believer against the fear of perishing in whatsoever trouble. For *David* giveth this as a reason of not fearing evill. *Thou art with me, thy rod and thy staffe they comfort me.*

5. *Thou preparest a Table before me in the presence of mine enemies; thou annointest my head with oyl, my Cup runneth over.*

From the grounds of his Faith, confirmed by experience, he seeth still satisfaction from God, who giveth the banquet to him, as it were in his enemies sight. *Whence learn,* Albeit sometime the beleever may be put to hardship and hazard, for trying and training of his faith; yet sometimes also the Lord will give him rich evidents of his love and kindness unto him, if not in both outward and inward benefits, yet at least in spirituall consolations comparable to a royall feast, as here, *Thou preparest a Table before me.* 2. Although the enemies of the godly, are not few, both bodily and spirituall, all concurring to mar the felicity of the Lords children, yet shall they not be able to hinder their sense now and then of satisfactory blessedness, maugre them al, for as oft as God seeth fit, he giveth his own the banquet, *in the presence of his enemies.* 3. When it pleaseth the Lord to comfort a beleever, and to give him the banquet, there is nothing

wanting, during the time of the Lords comfortable entertaining of him, which may strengthen him, or rejoyce him; but as much given unto him sensibly, as may make him say, *Thou annointest my head with oyl, and my cup runneth over,* Psalme 92. 10. 104. 15.

6. Surely goodnesse and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

He sheweth that in his former speeches, he meant not of earthly benefits, although these also be worthy of acknowledgement, and of thanksgiving for them; But of spirituall mercies, by this, that he is assured of the continuance thereof, in this life, and in the life to come. *Whence learne.* 1. The delight and satisfaction of the beleever is not in any earthly portion, but in Gods good will and pity toward him; Gods goodnesse and mercy is the matter of his contentment. 2. An humble beleever, who in his own eyes is like a weak witlesse sheep, and yet doth follow the Shepherd, may assure himself from the Covenant relation between God and him, of the constancy of Gods good will, and actuall outletting of liberall gifts of good things unto him, and of removing of evils, both of sin, and of the fruits of it, and be perswaded of his own perseverance in the way to salvation, all the dayes of his life; for here is an instance for it, *Surely goodnesse and mercy shall follow me all the days of my life.* 3. As a beleever may be assured of the constant course of Gods love to follow him, and of his own persevering in the way of life, so may he be perswaded of eternall life, and everlasting communion with God in heaven. And this perfecteth the felicity of the beleever; and no lesse can doe it then this; *I will dwel in the house of the Lord for ever.*

PSAL.

PSAL. XXIV.

A Psalm of David.

The Psalmist having in the first place set down Gods Lordship in the world, that he may thereby commend the speciall Prerogative of the true Church, *ver.*1,2. describeth in the next place the true Citizens of this spirituall Kingdome, *v.*3,4,5,6. And exhorteth in the third place all Incorporations, and in speciall the visible Church, to accept the offer of a more intire communion with God in Christ, that they may enjoy the spirituall priviledges of the subjects of the invisible and spirituall Kingdome, *v.*7,8,9,10.

*v.*1. *THe Earth is the Lords, and the fulnesse thereof; the world, and they that dwell therin.*

2. *For he hath founded it upon the seas, and established it upon the floods.*

From the Lordship and Soveraignty of God over all the world. *Learne*, 1. The Lords power and authority over the Saints, considered in their naturall condition, is no lesse then over the rest of the world, and the Lord is no more bound to one then to another, laying aside the decree of his owne good will and pleasure; *The earth is the Lords and the fulnesse thereof, the world and they that dwell therein.* 2. The earth is so full of the riches of Gods bounty toward man as it can hold; and the standing miracle of the dry land, lifted up contrary to the nature of that element, which is to be above, and much higher then the element of water, is a standing evidence of Gods power and care imployed to make a habitation for man; For *he hath founded the earth upon the seas, and established it upon the floods*, commanding the element of water to goe down below the earth, as if it were the foundation thereof.

3. *Who shall ascend into the hill of the Lord? and who shall stand in his holy place?*

4. *He that hath cleane hands, and a pure heart, who hath not lift up his soul unto vanity, nor sworne deceitfully.*

5. *He shall receive the blessing from the Lord: and righteousnesse from the God of his salvation.*

6. *This is the generation of them that seek him: that seek thy face, O Jacob. Selah.*

In the second place he cometh to the speciall dominion of God and Christ in the Church, and asketh for the marks and priviledges of the true subjects of this Kingdome. *Whereof learn,* 1. God hath chosen a Church out of all the earth, to be his peculiar people, with whom he may converse, and to whom he may give priviledge of communion for ever with himselfe; he hath his own *holy & high hill*, he hath his own *holy place*, to wit, a holy universal Church, represented by *the hill of Sion*, lifted up above the inferiour valleys; he hath his holy *Tabernacle*, where he giveth the signes of his presence, separate from the common multitude, and worldly affairs; *who shall ascend into the hill of the Lord, and who shall stand in his holy place?* He compareth the invisible Church, to a *hill* or *mountaine*, and *the holy place*, because Gods true Church indeed for firmenesse, durableneſſe, dignity above all other Incorporations, and spirituall sublimity, is like a *hill* above the plaine, lifted up above all the world, a holy society, wherein God delighteth to dwell. 2. Not every one who is a member of the visible Church, but only true Converts, who make up the invisible Church, have the honour and happineſſe of ascending unto the spirituall use, end, meaning and profit of the Ordinances of God in his Church, and of keeping constant communion with God in heaven, represented by standing in *the holy place*. Therefore for stirring up of outward professors of religion, to examine themselves, least they be mistaken and so perish; the question is here made to God to shew *who shall ascend to his hill, and who shall stand in his holy place.* 3. The marks of a Citizen of the invisible Church and Kingdome of God, are such onely, as God and a mans own conscience can soundly judge of; to wit, faith in God, manifested by endeavoured

deavoured sanctity of thoughts, words, and deeds, by way of obedience to the First and Second Table, in sincerity: for he must after Covenanting with God by Faith, which makes him a subject, study also cleanness of hands, or innocency of life, and that out of a pure heart, cleansed by the blood of sprinkling for justification, and by the clean water of begun sanctification; And therefore he must not any more look upon the deceitfull baits of sin, with a longing desire to have them; for that *were to lift up his soul unto vanity.* Neither must he mis-regard an oath, whether in or after the taking of it; for that were to *swear deceitfully*, seeming to stand in awe of God, when he doth not fear him at all. 4. Every beleever who setteth himself to bring forth the fruits of his faith, in obedience to Gods law, shall have a gracious reward, *he shal receive the blessing from the Lord.* 5. The holy life of the true beleever, is not the cause of his justification before God, by reason of the imperfection thereof, and impossibility to satisfie the Law thereby; But he shall receive justification, and eternall life, as a free gift from God, by vertue of the Covenant of grace: therefore it is said here, *That he shall receive righteousnesse from the God of his salvation.* 6. Whosoever they be within the visible Church, who have the marks of true Covenanters, such as are here described, yea, whosoever are seeking God, to make them such; whosoever are seeking reconciliation with God, and communion with him, whether they be *Jews* or *Gentiles*, bound or free, male or female; they are the generation, that shall ascend and dwell in Gods holy place; for *this is the generation of them that seek him.* The generation that seek thy face (saith he to God). This is the true *Jacob*, the true heir of the promises.

Ver. 7. *Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shal come in.*

8. *Who is this King of glory? the Lord strong and mighty, the Lord mighty in battel.*

9. *Lift up your heads, O ye gates, even lift* them *up ye everlasting doors, and the King of glory shall come in.*

10. *Who*

10. *Who is this King of glory? the Lord of hosts, he is the King of glory. Selah.*

In the third place having described these persons who shall surely dwell in heaven with God, he exhorteth all the members of the visible Church, to the intent they may receive righteousnesse and salvation from God, (who is in covenant with his Church) heartily to welcome Christ Jesus, the King of glory, and Lord of hosts, dwelling in the midst of them in the Tabernacle, shadowing forth and signifying his coming in the flesh, by his giving oracles from the Ark of the covenant, defending them, feeding them, and fighting their battels, and at length in *Davids* time ascending on Mount *Sion*, he and the Ark of the covenant triumphantly, to let them see in a shadow, how after his great battels, fought ten for our redemption, he should ascend to heaven, and make way for his subjects to come up after him, to dwell with him: He exhorteth, I say, patent doors to be made unto him, where ever he offereth himselfe to Kingdomes, Cities, Incorporations, visible Churches, Families, and hearts of men in speciall. *Whence learn*, 1. The way to make men true Converts, true believers, true Saints, and inheritours of heaven, is to receive Christ heartily and honourably, to cast up doors in hearty consent of faith and love, like triumphant Arches for welcoming so glorious a conquerour to be their guest; *Lift up your heads, O ye gates, &c.* 2. Whosoever shall receive the offer, and open the heart to him, he shall close covenant with him; *Be ye lift up ye everlasting doors, and the King of glory shall come in.* 3. He is an unknown King, till he be manifested to us; and such as are wise, when they hear of him, will seek to know him. *Who is this King of glory?* will be their question. 4. Such as seek to know Christ, shall indeed have experimentall knowledge of him: That he is able to save them to the uttermost, to work all their work for them, to defend them from their adversaries, and to give them compleat victory; *He is the Lord strong and mighty, the Lord mighty in battel*, 5. We have need again and again to hear the offer of Christs grace, and to be wakened up to observe Christ, and his glory: need to be exhorted again and again to open our hearts wide to him. *Lift up your heads, ye gates*, the second time. 6. Christ is indeed glorious, and a glorious King, in all the passages of redemption,

and

and salvation of his people; albeit the ignorance and unbelief, and the crosse, and troubles following his Kingdome in this world, do obscure his glory to the carnall eye: And therefore no wonder, that men do oftner move the question about his Kingdom and Glory, asking *Who is the King of glory?* 7. Christ Jesus (whose ascention was prefigured by the ascending of the Ark upon Mount *Sion*, convoyed with *David*, and all *Israel*,) as he is true man, so he is also very God Almighty, one with the Father, and Holy Spirit, in his God-head: for *The Lord of hosts he is the King of glory.*

PSAL. XXV.

A Psalm of David.

In this Psalm the Prophet being in danger of his life by his enemies without, and troubled with the sense of sin within, maketh his prayer for reliefe from both, mixing meditation with prayer along the Psalm, for strengthening of his faith: So first he prayeth from *ver.* 1. to *v.* 8. then meditateth, *v.* 8, 9, 10. In the third room he prayeth again, *ver.* 11. In the fourth is a new meditation, *v.* 12, 13, 14, 15. In the last room is a prayer from *ver.* 16. to the end.

Ver. 1. *UNto thee, O Lord, do I lift up my soule.*
2. *O my God, I trust in thee; let me not be ashamed: let not mine enemies triumph over me.*
3. *Yea, let none that wait on thee be ashamed: let them be ashamed which transgresse without cause.*

In

In the entry of his prayer, he draweth his eye off all relieſe ſave God alone, and fixeth his truſt upon him, and then prayeth: *Whence learn* 1. It is neceſſary for a Supplicant, if he would have help from God, to looſe his confidence off all creature help, and ſet his eye and heart on God, as *David* here *lifteth up his ſoule to God.* 2. Faith in God, fixed on the covenant, giveth wings to the ſoul, as misbelief cauſeth it to ſink: *O my God*, ſaith he, *I lift my up my ſoul, I truſt in thee.* 3. It is not enough to act faith in time of a ſtrait, but it is profitable to obſerve alſo the leaſt meaſure of faith beſtowed on us, and to entertain it, were it never ſo little, and to avow it, that it may be fixed when we go to pray: for before *David* put up any petition, he prefixeth, *I lift my ſoule to thee, I truſt in thee*: for otherwiſe the prayer of the Supplicant can find no footing. 4. The believing Supplicant ſhall never be diſappointed of promiſed help: nor ſhall the hope and expectation of the enemies of God be ſatisfied: *He will not ſuffer the believer to be aſhamed, nor the enemy long to triumph.* 5. The godly in their prayer are not ſelfiſh, nor ſuiters for ſingularities, to be granted unto them, but are content, yea, and deſirous, that all other believers may ſhare in their mercies: *Yea, let none that wait for thee be aſhamed*, ſaith he. 6. The godly ſhall not want enemies, albeit they give no offence to the world: for carnall hope and expectation to obtain worldly gain by oppoſing of the godly, may, and uſually doth, ſet the wicked on work against them, but they that look to have advantage that way, ſhall be cloſe diſappointed; for the godly ſhall eſcape their ſnare, and they ſhall looſe their hoped advantage, and ſhall gain to themſelves nothing ſave ſhame, and a miſchief: For *let them be aſhamed that tranſgreſſe without a cauſe*, is an enduring petition, and a granted petition againſt them.

Ver. 4. *Shew me thy wayes, O Lord, teach me thy paths.*

5. *Lead me in thy truth, and teach me: for thou art the God of my ſalvation; on thee do I wait all the day.*

6. *Remember, O Lord, thy tender mercies, and thy*

thy loving kindnesses: for they have been *ever of old.*

Here he prayeth for grace to behave himselfe holily under his exercise, and to have renewed experiences of mercies, such as he had felt formerly. *Whence learn,* 1. The understanding of the way how the Lord useth to deal with his children, serveth greatly for patient bearing of affliction; and the best way to eschew the snare of adversaries, is to carry our selves holily. Therefore prayeth *David* four times to be instructed, and effectually taught, and guided in the wayes and paths of Gods truth, or faithfull word. 2. Because the Lord in covenanting with us, taketh the work of our salvation in hand, not to lay it down till he have perfected it; he alloweth his children, in all particular difficulties, to hold this ground, and constantly to expect the accomplishment thereof, whatsoever strait they fall into: and to wait for direction how to behave themselves, till it be perfected: for *David* giveth this for a reason of his prayer, *Thou art the God of my salvation; on thee do I wait all the day long.* 3. Though the course of kindnesse and mercy seem to be interrupted by affliction, and temporall desertion, and to be forgotten on Gods part; yet faith must make use of experiences, and read them over unto God out of the register of a sanctified memory, as a recorder to him, that cannot forget: *Remember thy tender mercies O Lord, and thy loving kindnesses.* 4. Mercies and kindnesses sometimes felt, may be, and should be followed up into the very fountain of eternall love, and election, from which they came; so shall the channel be opened, and run clear with fresh consolation so much the sooner; *Remember thy mercies to me, for they have been ever of old.*

Ver. 7. *Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, for thy goodnesse sake, O Lord.*

Hee laboureth to have his sins removed, as the chiefe impediment of the granting of his prayer: *Whence learn,* 1. New afflictions may easily renew the sense of

of old sins, even from the time of youth, albeit forgiven of God, and forgotten by the believer, and the tempter can make use thereof against faith in the day of trouble; in which case the believer without losse may read over blotted accompts, and renew petitions for pardon: *Remember not* saith *David, the sins of my youth, nor my transgressions.* 2. As God holdeth two Courts in a mans conscience, concerning sin; one of justice, according to the Law, or Covenant of works; another of mercy, according to the Gospel, and Covenant of grace offered in the Mediatour, which is posteriour to the other Court; wherein the man who hath glorified justice, and acknowledged his sin, and deserved perdition, is pardoned; (for the ransome paid by the Messiah Christ Jesus the Mediatour, to whom the sinner is fled for refuge:) So the believer hath two reckonings with God, about his sins. One according to justice, and another according to mercy; and albeit the believer will never refuse to read, acknowledge, and subscribe again and again, the first reckoning to be just, yet he will not stand to that reckoning for payment; but will hold him to the last bargain of grace, and mercy, and goodnesse, which cleareth the claim of the first accompt: for this is *Davids* practise here, that the first accompt may be forgotten: *Remember not the sins of my youth.* And that the last accompt and reckoning may stand, and be held in memory, saying, *According to thy mercy, remember thou me.* 3. For evidencing the stability of the accompt of mercy for pardoning of sin, the glory of Gods goodnesse is laid in pawn in the covenant; and that holdeth all fast unto the believer: Therefore, saith he, *Remember, for thy goodnesse sake, O Lord.*

Ver. 8. *Good and upright* is *the Lord: therefore will he teach sinners in the way.*

9. *The meek will he guid in judgement: and the meek will he teach his way.*

10. *All the pathes of the Lord* are *mercy and truth, unto such as keep his covenant, and his testimonies.*

In

In the second place after praying, he falleth upon a meditation of the grace and good will of God to a believer, and of his mercifull dealing with him in every condition. *Whence learn*, 1. In the secret exercise of the Saints, a pause may be usefully made in prayer, and a meditation, or soliloquie offer may be fallen upon, when the Lord doth fit matter for softering faith, and furthering of prayer, as here we may in *Davids* practice observe. 2. The goodnesse and faithfulnesse of God in his promises, and his readinesse without respect of persons, to be gracious to every one who cometh unto him, is the fountain of the believers strength, hope, and consolation: *Good and upright is the Lord*, is here a Well of comfort to the Supplicant. 3. The conscience of sin must not keep the believer back from confidence to be heard in his prayer, when he cometh to seek direction: for from this ground, *That the Lord is good*, the Prophet draweth this consequence, *Therefore will he teach sinners in the way*. 4. Gods justice will not hinder his mercy to be bountifull, nor will former breaking of commands, prejudge the sinner, who being weary of his wandring, doth seek to be directed hereafter in the Lords way; *He will teach sinners in the way*. 5. When by affliction a man is humbled, and brought to submit himself to God, he shall not want a guide to lead him out of his trouble, to direct his pathes, till the delivery come; for *God will guide the meek in judgement*, most wisely and discreetly, as his good requireth, *and teach him in his way*. 6. The property of the believer, is to cleave to the covenant, and to what the Lord hath set downe in his word; *They keep his covenant, and his testimonies*; and will not part with them whatsoever come. 7. Whosoever do hold fast the covenant of grace, and do make conscience of obeying Gods word, they may be sure that all their troubles, and variery of exercise is nothing but Gods way, to make them partake of Gods promises; for unto such *all the pathes of the Lord are mercy and truth*.

Ver. 11. *For thy Names sake, O Lord, pardon my iniquity: for it is great.*

In

In the third place, having laboured to ſtrengthen his faith, he falleth to prayer again, for remiſſion of ſin. *Whence learn* 1. The conſcience of ſin will oftener aſſault our faith then once, and ſo oft as it aſſaulteth, it is to be anſwered with renewed prayer to God; *O God*, ſaith he, *pardon my iniquity*. 2. The honour of the Lord is ingaged by covenant for remiſſion of ſin to the penitent believer, and the Lord counts it a glory to be merciful! 3. Therefore, ſaith he, *For thy Names ſake pardon*. 3. Faith can make advantage of miſbeliefs arguments to retort them againſt it, and can plead for pardon from the very multitude and grievouſneſſe of ſin; as here, *Pardon my iniquity, for it is great*. For the greater ſin is acknowledged to be, the more is the object of pardon made clear, for it cannot be payed for by the ſinner, and the more is the Lords pitty letten forth, that the believer be ſenſible of the weight.

Ver, 12. *What man is he that feareth the Lord? him ſhall he teach in the way* that *he ſhall chooſe*.

13. *His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the earth.*

14. *The ſecret of the Lord* is *with them that fear him: and he will ſhew them his covenant.*

In the fourth place there is another meditation of Gods goodneſſe to a believer, for ſtrengthening of his faith yet further, wherein he layeth down three generall promiſes, made to them that believe in God, and do ſtand in aw to offend, *ver.* 12, 13, 14. and by way of Syllogiſme he aſſumeth of himſelfe, that he is a believer, whereupon he inferreth the concluſion, *ver.* 15. *Whence learn* 1. The fear of God (importing care to ſerve God according to his word, and to ſtand in awe to offend him) is the neceſſary property of a true and lively believer; Therefore it is made the believers cognizance, and mark to diſcerne him by: *What man is he that feareth the Lord?* 2. The believer walking in the fear of God, may expect from the Lord direction and light, how

to carry himselfe in all perplexities, so oft as he in his need shall seek it of God; for in dubious cases, *God shall teach him in the way that he shall choose.* 3. Albeit the believer be put to trouble, and hard exercise, yet shall he have place alwayes with God, as a man reconciled to him, and peace in his conscience also, as his good doth require, and he shall have contentment in his lot; for, *his soule shall dwel at ease.* 4. The surest way to transmit inheritances to a mans children, and to make houses to stand, and however matters go, for a man to be sure of the Kingdom of Heaven, (signified by an inheritance in the Land of *Canaan*) is, that the parents feare God, and that the children do follow their footsteps, and fear God also; *For the seed of the man fearing God shall inherit the Land.* 5. The man that feareth God, shall know more of Gods mind then others shall; he shall know the good and acceptable will of God for his direction in dangerous contraversies, and for his satisfaction about Gods dispensations, both toward himselfe, and others, and for his consolation in all afflictions; For *the secret of the Lord is with them that fear him.* 6. Albeit the Lords covenant with the visible Church be open, and plain in it self to all men, in all the Articles thereof, yet it is a mystery to know the inward sweet fellowship which a soule may have with God, by vertue of this covenant; And a man fearing God, shall know this mystery, when such as are covenanters onely in the letter, do remain ignorant thereof; For *to the fearers of God onely* is this promise made, That *to them the Lord will shew his Covenant.*

15. *Mine eyes* are *ever toward the Lord, and he shall pluck my feet out of the net.*

Having laid the ground of his reason in the former verses, which is in summe this. To every beleever God will be gracious, as his need is: now he assumeth, I am a beleever; *For mine eyes are ever toward the Lord.* Therefore to me God will be gracious in my need, and so *pluck my feet out of the net*, as my need now requireth. *Whence learn,* 1. The beleever can read his owne name, and his owne blessednesse in the promises made to beleevers, and can draw out the extract of Gods decree of absolution,

solution, direction, consolation, and salvation in his own favours; for where the generall is written, there all the particulars are also written in effect: And so the beleever may read his name written in the book of life, as here *David* doth read his owne deliverance, in the Charter of Beleevers; *Mine eyes are ever towards the Lord, therefore he will pluck my feet out of the net.* 2. The beleever is not a little helped to beleeve, and to draw sweet conclusions from inspired Scripture, to strengthen himself by avowing himselfe to be a beleever, or to have the true property of a beleever, as here *David* doth, saying, *Mine eyes are ever toward the Lord*; First, he avoweth his Faith, and then draweth this conclusion from it, *he shall pluck my feet out of the net.* 3. To depend on *God*, for the supply of all necessities, and for deliverance out of all straits, is the property of true Faith; for the Prophet to prove himselfe a beleever, and to have an interest in the mercies formerly set downe, ver. 12,13,14. he saith, ver. 15. *Mine eyes are ever toward the Lord.* 4. Though the godly walke among snares, and nets, set by their enemies, bodily and spirituall to entrap them, yet *God* will either direct their way, to eschue these snares and nets, or will pluck their feet out of them; For this is the Prophets comfort, *Thou shalt pluck my feet out of the net.*

16. *Turne thee unto me, and have mercy upon me: for I am desolate and afflicted.*

17. *The troubles of my heart are inlarged: O bring thou me out of my distresses.*

After meditation, he concludeth his exercise, with petitions for himselfe, and for the Church. The Petitions for himselfe are six, in so many verses. In the first, *learne*, 1. Naturall sense and suggestion of Satan, saith, that *God* doth turne his back on us, when he doth not sensibly by outward workes shew himselfe for us as we could wish; But Faith maketh advantage of the tentation, by adhering to *God* in time of a seeming desertion, and prayeth for his manifesting of himselfe unto us; *Turn thee unto me, and have mercy upon me.* 2. A felt, and acknowledged miserable, helplesse, and desperate condition, is to the beleever

beleever halfe a promise, and a whole reason, to expect relieefe from God; *Turne thee unto me, and have mercy on me, for I am desolate and afflicted*, ver. 16. and so also in his second Petition, *The troubles of my heart are enlarged, O bring me out of my distresses.* As his troubles were multiplyed and enlarged, his heart was straitned, and his distresses multiplyed, and this he bringeth for a reason of his hope to be brought out of these straits.

18. *Look upon mine affliction, and my paine, and forgive all my sins.*

From the Third Petition, *Learne*, 1. How sad and fearfull troubles, a believing and beloved soul may be brought into, no words can sufficiently expresse, he is *desolate, afflicted, the troubles of his heart are enlarged*, he is in moe distresses then one; he is in *affliction and paine*, which no eye can see, nor any beholder judge of, save God only; therefore saith he to God, *Look on my affliction, and my paine.* 2. Sore trouble will waken up the conscience of sin afresh, and call to minde forgiven and buried sins; which new challenge cannot be answered, but by prayer for a new application, and intimation of remission of sins; As here, *forgive all my sins.*

19. *Consider mine enemies: for they are many, and they hate mee with cruel hatred.*

20. *O keep my soul, and deliver me: let me not be ashamed, for I put my trust in thee.*

From the Fourth and Fifth petition, relating to the hazard of his life, from his bodily enemie, *Learn*, 1. The multitude, power, rage and cruelty of the enemies of the Lords people, is a ground of hope to the beleever, to be delivered from them. *Consider my enemies for they are many, &c.* 2. There is no surer evidence of deliverance, then faith in God, setled on a promise, *Let me not be ashamed, for I put my trust in thee.*

21. *Let integrity and uprightnesse preserve me: for I wait on thee.*

The sixt Petition is, for the fruit of his innocent behaviour toward his enemies. *Whence learn*, 1. Albeit a man be burdened with the sense of many sins against God, yet he may have the conscience of innocency toward his enemies; And here a good conscience giveth great boldnesse before God, to hope for delivery; *Let integrity and uprightnesse preserve me.* 2. Integrity of life, or a good behaviour after prayer, is as needfull as before it, yet neither integrity before, nor after must be leaned upon, but Gods goodnesse and mercy only; *Let uprightnesse preserve me*, so *David* reasoneth, *for I wait on thee.*

22. *Redeem Israel, O God, out of all his troubles.*

He closeth his exercise with a prayer for the Church. *Whence learne*, 1. It is the common lot of all the Saints to be exercised with plurality of troubles; and as the troubles of each particular member should not swallow up the sense of the troubles of the Church, but rather private trouble should make every one sensible of the like or greater troubles of the rest of the body; So should the delivery of the whole Church be sought after, as our own, yea and more then our own; and as our last petition, and how ever the matter shall goe with our selves, let us pray, *Redeem Israel O Lord, out of all his troubles.*

PSAL.

PSAL. XXVI.

David being oppressed by the Judges of the Land, his powerful adversaries, and being exiled from the house of God; he appealeth to God, the supreme Judge in the testimony of a good conscience, bearing him witnesse, first of his endeavour to walk uprightly as became a beleever, *ver.* 1, 2, 3. And secondly, of his keeping himself from the contagion of the evill councel, sinful courses, and example of the wicked. *ver.* 4, 5. Thirdly, Of his purpose still to behave himself holily and righteously, out of love to be partaker of the publick priviledges of the Lords people in the congregation, *ver.* 6, 7, 8. Whereupon he prayeth to be free of the judgement coming on the wicked, *ver.* 9. 10. According as he was purposed to eschew their sinnes, *ver.* 11. And he closeth his prayer with comfort and assurance to be heard, *ver.* 12.

Ver. 1. *JUdge me, O Lord, for I have walked in mine integrity: I have trusted also in the Lord: therefore I shall not slide.*

2. *Examine me, O Lord, and prove me; try my reines and my heart.*

3. *For thy loving kindnesse is before mine eyes: and I have walked in thy truth.*

FRom *Davids* appellation, from the injust sentence of men against him in their courts and elsewhere, calumniating him and burying him under slanders, from which God and his own conscience knew he was free: *Learn*, 1. Gods children may be

or a time unjustly in their cause and name, so born down with calumnies by Judges and others, that they must content themselves with the approbation of God, and of their own conscience, as *David* doth here. 2. When no remedy is seen on earth for Gods oppressed children; remedy may be had from God, the supreme Judge, who can redresse all matters abundantly. This did *David*, when he said, *Judge me, O Lord*, that is: do the part of a just Judge to me, in this controversie between my adversaries and me. 3. He who appealeth to God had need of a good cause, and a good conscience, for his carriage in it, that he may say with *David*, *I have walked in my integrity*. 4. A good carriage in any controversie is then only comfortable and commendable, when it is the fruit of faith in God, therefore *David* addeth, *I have trusted also in the Lord*. 5. He that in obedience to God doth carry himself righteously, may be assured he shall stand and prevaile; for this conclusion doth the Prophet draw from these grounds, saying, *I shall not slide*. 6. Not only must a mans hand be free from injuring his party, but his affections also: In which case, the upright man is content the Lord should try him, and tell him what is wrong, that it may be amended hereafter; for here sincerity saith, *Examine and try my reins*. 7. Sincerity of behaviour may abide the triall of the conscience, and expect the approbation of God, when the word of God is the mans rule, and fear of interrupting of the sense of sweet communion with God, is the awband to keep him to his rule, for so doth *David* prove his sincerity here *for thy loving kindnesse is before mine eyes, and I have walked in thy truth*, to wit, looking to thy precepts, threatnings, and promises.

Vers. 4. *I have not sate with vaine persons, neither will I go in with dissemblers.*

5. *I have hated the congregation of evill doers: and will not sit with the wicked.*

The second part of the testimony of his conscience, that he had rejected the course of wicked men, and their ill counsel, and that he would neither follow the way against his enemies, which they followed against him, nor hearken to the evill advice, which wicked men, under whatsoever pretence of goodwill to him, did offer to him, for a sinful transaction, or private revenge. *Whence learn*, Though innocency may seem to make the godly aprey to their enemy, yet it will promote their cause more before God, and give greater contentment to the conscience, then witty wicked plotting

ting against witty and wicked enemies; for this doth *Davids* example teach us. 2. A godly man may take the service of many in a case of Law-businesses, and civill matters whose counsell he must refuse in a moral dutie; as when *Davids* followers counselled him to slay the King, when he had him in his power in the Cave; In such a consultation or debate, he will not *sit* nor *go in with the wicked*. 3. He that giveth ill counsell, whatsoever pretence of friendship, or advantage be made to commend the counselh wich he offereth; yet in that point, he is a vain man and a dissembler. So doth the Prophet style him here. 4. It is necessary to hate and abhor every wicked course, lest if we do not hate it, but can hearken unto it, we be drawn over to embrace it: *I hate* (saith he) *the congregation of the evill doers.*

Vers. 6. *I will wash my hands in innocency: so will I compasse thine Altar, O Lord.*

7. *That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.*

8. *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

The third part of the testimony of his conscience, is concerning his resolution, to behave himself righteously and godlily out of love to honour God, and to be the fitter for worshipping of God, and serving him, as he should be employed. *whence learn*, 1. The man whose hands are not clean from injuries done to men, his conscience should tell him, that he is not meet to offer worship to God: and where guiltinesse is, it should be taken away, lest the worship be refused: So resolveth *David, I will wash my hands in innocency, and so compasse thine Altar.* 2. Whatsoever was the ceremony of the godly with their friends, in compassing the Altar with songs of praise, when they offered their peace-offerings, it yeeldeth a fit direction for every worshipper, and offerer of prayer, or praise to God; to do it with an eye to Jesus Christ, the true Altar that sanctifieth our offerings, and maketh our persons and services acceptable for the compassing of the Altar, with an eye on it, signified this duty. 3. The Lords mercies to his own are marvellous in effect, when all circumstances are well considered; Therefore are they here called *wondrous works.* 4. To love the fellowship of the Saints in the publick worship of God, is a token of our interest in God; and the conscience of this love is refreshfull, as here. *Lord, I have loved the habitation*

of thy house. 5. The meetings of the Kirk should be to proclaime the Lords glory in the exercise of all his ordinances; and where this is endeavoured, there will God dwell, for such holy assemblies, *are the place where his honour dwelleth*, albeit many of the members of the Kirk be such before God, as they were in *Sauls* time, whereunto this Psalm relateth.

Vers. 9. *Gather not my soul with sinners, nor my life with bloody men:*

10. *In whose hands is mischief: and their right hand is full of bribes.*

11. *But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.*

Now he prayeth to be exeemed from the company of the wicked in their punishment, seeing he hath gotten grace to resolve, not to walk in theeir sin. *Whence learn*, 1. The Lord hath a harvest & a gleaning time also, set for cutting down, and binding together in the fellowship of judgements, Gods enemies, who have followed the same course of sinning: for here we are given to understand, that God will *gather their souls*, and so will let none escape. 2. Such as separate themselvs (not from the lawful society) but from the sinful wayes of the world; shall also be seperate from the society of their punishment; The soul of the one and the other shall not be gathered together. *Gather not my soul with sinners.* 3. Ungodly men will never stand to consent to the taking of the life of the godly, if by a fit tentation they be put to it, a bribe, or fear, which is all one, will do the turn; for sinners here are declared bloody men, *in whose hands a mischief is, and their right hand is full of bribes.* 4. It is the mark of a wise and godly soul, not to be diverted from his God or godlinesse, by the tentation of losse or gaine, which overturneth the worldly man; for *David* resolveth, go others where they will, as for me *I will walk in my integrity.* 5. A man so resolved, that is, who hath chosen God for his Redeemer, and Gods wayes for his rule, may be sure to be borne thorow all difficulties, all troubles and temptations, and to meet with mercy in the course and close of his life; for *David* after resolution of faith in God, and resolution honestly to endeavour obedience to God in his course, he prayeth (which is as good as a promise to us) *Redeem me, and be merciful to me.*

Vers. 12.

Vers. 12. *My foot standeth in an even place: in the Congregations will I bless the Lord.*

He closes the Psalm comfortably; *Whence learn*, 1. The believer, resolving obedience to God, and wrestling in prayer with God, shall not want a comfortable answer; his conscience shall speak good to him, and God shall ratifie the testimony of it, with his testimony: and thus shall the man be established in that sweet course of faith and obedience, and have cause to say, *My foot standeth in an even place.* 2. Such a man may be assured to bless God effectually, for the performance of promises, and that in good company either in this life, or in the next, or in both; and in this life with assurance, he may say with *David, In the Congregation will I bless the Lord.*

PSAL. XXVII.

In this Psalm *David* setteth down what use he had of his faith in God, in the time of his trouble, and first how he strengthened his faith, *vers.* 1, 2, 3, 4, 5, 6. and next how he prayed, upon the foresaid grounds, *vers.* 7, 8, 9, 10, 11, 12. And thirdly, what advantage he had by beleeving in God, in the time of his exercise, *vers.* 13. Whereupon he exhorts all the godly to follow his example, under hope to be helped, as he was helped, *Vers.* 14.

Vers. 1. *THe Lord is my light, and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?*

THe grounds of strengthening of his faith are three. The first is, That God by vertue of the Covenant, hath obliged himself to give direction, and comfort in trouble, and deliverance out of it; from which he inferreth, that he needeth not fear his enemies. *Whence learn*, 1. When we are to wrastle in prayer, against the doubts, which trouble and tentation may raise in our hearts, to marr our confidence in prayer. It is wisdome to arme

our selves by faith against these doubts, before we pray, for so doth the Prophets example teach us. 2. He who is in Covenant with God, hath solid ground to expect from God, direction and comfort in every trouble, and deliverance out of it; for by vertue of the Covenant of grace *David* saith, *The Lord is my light and my salvation.* 3. When we have fastened our faith on God, we may then with reason defie our enemies, and say with the Prophet, *of whom shall I be afraid?* 4. When our enemies do appear strong, and we know our selves to be but weak, we should oppose the Lords strength to our tentation, that we may resist all fear; for so teacheth *David*, *The Lord is the strength of my life, of whom shall I be afraid?*

Vers. 2. *When the wicked*, even *mine enemies and my foes came upon me to eate up my flesh, they stumbled and fell.*

The next ground of confidence is, that he hath proof and experience of the fruit of the Covenant, when he was in greatest danger to be overtaken by his enemies. *Whence learn*, 1. When the rage of the wicked against the godly doth break forth, then no lesse then the precious life of the godly can satisfie their beastly cruelty; they hunger even to *eate their flesh.* 2. God can easily make the wicked in their hotteſt pursuit of the godly, to come short of their purpose, as here, *to stumble and fall.* 3. Experience of Gods power is very forcible to confirme our faith, and to erect our hope, as it did *Davids* faith.

Vers. 3. *Though an hoste should encamp against me, my heart shall not fear: though warre should rise against me, in this will I be confident.*

After setling of his faith, he puts on a resolution to stand to his point, in resisting assaults of fears, from whatsoever tentation. *Whence learn*, 1. It is a means to strengthen faith, to resolve by the grace of God to put faith in act, in whatsoever difficulty, and in a manner to lay hands on our selves, to hold up this shield against whatsoever fiery darts, albeit possibly when it cometh to push of pike, we be not found so strong as we are stout, as here *David* doth. 2. The Lord being ours by Covenant, and the Lord proved to be ours in experience is warrant and reason sufficient for us to put on such a resolution; *Though warre be raised, in this* (that is upon the foresaid ground) *will I be confident*, saith he.

Vers. 4.

Vers. 4 *One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord, all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple.*

A third ground of confidence, is the conscience of his purpose to studie to have constant communion with God, in the use of the meanes, and the conscience of his very earnest desire to have the benefit of all the publick ordinances, in the fellowship of the Kirk. *Whence learn,* 1. Hearty resolution to subject our selves to all Gods ordinances, and to follow the appointed means of communion-keeping with God, is a sound mark of solid faith, and the conscience of this resolution, serveth much to confirme our confidence in God, If we can say with the Prophet, *This one thing have I desired, &c.* 2. In the using of the means and ordinances of Gods house, the glory of the Lord may be seen, counsel, and direction in all things may be had with comfort and spirituall delight to our souls; for in the ordinances *David* was to *behold the obedience of the Lord,* with delight, *and to enquire in his holy Temple.* 3. The desire of communion with God, and love to his ordinances, where it is sincere, should have the chief place in the heart, above all earthly desires and delights whatsoever. *One thing have I desired.* 4. A sincere desire must not be suffered to go away, but should be pursued resolutely, and recommended to God daily. *This I will still seek after,* saith he: and the means of communion with God in the publick fellowship of the Kirk, must be constantly continued in, *even all the dayes of our life.*

Vers. 5. *For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me, he shall set me up upon a rock.*

He giveth a reason of his so earnest a desire to have fellowship with God, entertained by the use of all Gods ordinances, because in this way he was sure that faith should draw all necessary comfort and protection from God, as need should require. *Whence learn,* 1. Faith keeping communion with God, findeth him all-sufficient in all necessities, to supply every inlack of the creature, whereof the beleever standeth in need; *He will be a pavilion in warfare, and a hiding place, and a rock of refuge,* that is, God will make a man as quiet by faith, in himself, as if there were no hazard; *In the time of trouble he shall hide me in his pavilion: In the secret of his Tabernacle, shall he hide me, he shall set me up upon a rock.*

2. The godly cannot promise to themselves the influence of Gods grace in time of need, otherwayes then by following divine ordinances, both private and publick, so far as they may be had; for the Propher promiseth to himself this protection, as a fruit of his faith, fostered by the use of the ordinances. I desire saith he, *to dwell in thy house, and to enquire in thy holy Temple; for in the time of trouble he shall hide me, &c.*

Verse 6. *And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the Lord.*

After this wrastling of faith he obtaineth victory, and assurance of satisfaction to his desire, and the grant of all that he was to seek in his Prayer. *Whence learn,* The Lord can give a beleever assurance of what he would have, and make him so clear of the possession of the Promise, as if it were in his hand, as here he is sure to prevaile over his enemies, sure to come to the Temple even as he wished, *And now shall mine head be lifted up above mine enemies, I will offer sacrifices of joy in his Tabernacle.*

Verse 7. *Hear, O Lord,* when *I cry with my voice. have mercy also upon me, and answer me.*

8. When thou saidest, *Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.*

In the second place, having thus strengthened his faith, he entereth the lists with his present trouble and tentations, and encountreth them by Prayer to God upon the foresaid grounds, in three Petitions. In the first he prayeth for the sensible experience of Gods favour, as his present condition required, wherein he strengthens his faith by three considerations. The first is, because he had gotten grace to close with the Word of God, inviting him to seek what he sought, *ver.* 8. *Whence learn,* 1. Confidence in God, is diligent in Prayer, and despiseth not the meanes, whereby the mercy hoped for may be brought about; But by Prayer it meeteth particular application of the Lords good-will offered to all, unto it self; that it may be helped in the present need, as here *David* doth, *Hear me when I cry, have mercy on me, answer me.* 2. As the Lords Word encourageth us, to seek things of God, which without a warrant we durst not seek; so

when

when we have gotten grace to embrace Gods warrant given to us by Precept or Promise, we may ask with confidence to obtain; *Hear me, answer me,* why? *When thou saidest, Seek ye my face; my heart answered, I will seek thy face, O Lord.*

Verse 9. *Hide not thy face far from me, put not thy servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my salvation.*

He meets here with an objection from his sins and mis-deservings, and prayeth it down, adding another consideration to confirm his faith from by-gone experience of mercy, notwithstanding of his unworthinesse. *Whence learn,* 1. Though (when we would draw near to the Lord) sense of sin and unworthinesse, and fear of wrath do slee in our throat, yet faith cleaving to Gods goodnesse, and to the promises of mercy, and to our relation unto our God, may cry down the tentation, *Hide not thy face, put not away thy servant in anger.* 2. The former experiences which we have had of Gods being gracious to us, according to the tenor of the Covenant of salvation, should confirme our faith, that God will never cast us off, nor any man that cannot endure to be separate from him: Thus *David* reasons, *Thou hast been my help, leave me not, neither forsake me, O God of my salvation.*

Verse 10. *When my father and my mother forsake me, then the Lord will take me up.*

A third consideration to confirm *Davids* faith, is a nearer relation between God and *David,* then between *David* and his Parents. *Whence learn,* The bands between God and a beleeving soul, are more strait and intimate, and more strong, then any band civil or natural between him and any creature; and they are appointed to hold fast when natural bands do faile, as here is asserted. *When my father and my mother forsake me, then the Lord will take me up.* This is for the first petition.

Verse 11. *Teach me thy way, O Lord, and lead me in a plaine path, because of mine enemies.*

The second petition is for Direction in a holy and wise carriage, that his enemies get no advantage against his behaviour or person. *When e learn,* 1. There is danger of desertion, or of Gods leaving us to the will of our enemies, if we carry not a good cause, in a lawful, holy, tender way, and therefore we had

need

need to seek our direction from God, *to be taught in his way, and led in a plaine path.* 2. Because the enemies of the godly are ready to calumniate their cause, and their intentions, and to take advantage to calumniate them upon the least occasion of a questionable practice, we had the more need to be circumspect, and to pray to be directed, *in a plaine path, because of our enemies.*

Verse 12. *Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.*

The third petition is, to be delivered from the power of the enemie, prosecuting their false calumnies, and raging in cruelty. *Whence learn,* 1. The godly have reason to pray with submission, that they may not fall in the hands of men, because of their cruelty, and to say to God, *Deliver me not over unto the will of mine enemy.* 2. Because it is easie for the Lord to mitigate the enemies fury, or to break their power, or to elude their craft and power; Let us pray *Deliver,* and let God chuse the way of delivery. 3. When the good cause of the godly, and the persons also are left to suffer both together, there is ground that God in that case will interpose himself in due time: for this is *Davids* reason of hope to be helped, because false witnesses resolved to oppresse him in name, and *breathers out of cruelty,* set to have his life, ever *rising against him,* and here he is a clear type and example of the suffering of Christ, and his followers.

Verse 13. I had fainted, *unlesse I had beleeved to see the goodnesse of the Lord in the land of the living.*

14. *Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.*

In the third place he cometh to shew, and to make use of the benefit he had by beleeving, that he may encourage others to follow his example in their tryals. *Whence learn,* 1. Discouragement under trouble, is a sort of quitting of our cause, and of all comfort in it, but faith keepeth a man close to his cause, and from being overcome with troubles; it holds up his heart in his duty, till the Lord send an out-gate, wherein he were not able to subsist otherwise: *Unlesse I had beleeved I had fainted.* 2. Our experiences of the good of beleeving in the time of straits,

straites, should be communicated to others, as our calling may suffer to encourage them; for so doth the Prophet, saying, *Wait on the Lord, and be of good courage.* 3. The striving to take courage from the ground of faith, shall be followed with strength from God to go under the trouble, and to finde comfort now and then, and full delivery at last, *He shall comfort thy heart.* 4. Albeit the Lord let the trouble lie on, and strong tentations to increase, and griefe of heart to grow, yet must we still wait for the due time, the out-gate shall come, *wait I say on the Lord.*

PSAL. XXVIII.

In the first part of this Psalme, we have the Prophets conflict against his enemies, such as in the former Psalm is to be seen, wherein he prayeth for audience, *ver.* 1, 2. and delivery to himself, *ver.* 3. and that God would vindicate his own justice against his disdainful enemies, *ver.* 4,5. In the latter part, the Prophet having gotten comfort in his Prayer, doth glorifie God, *ver.* 6. and strengthens his own and the rest of the godlies faith, *ver.* 7, 8. and prayeth for a blessing to the Kirk, *ver.* 9.

Vers. 1. *VNto thee will I cry, O Lord my rock, be not silent to me; lest if thou be silent to me, I become like them that go down into the pit.*

2. *Heare the voice of my supplications when I cry unto thee: when I lift up mine hands toward thy holy Oracle.*

IN his conflict with trouble, he runneth to God for a comfortable answer, with reasons to help his hope to be heard. *Whence learn,* 1. It is good to pray in time of trouble, and to be instant, and resolved to be instant; *For unto thee will I cry,* doth import these three. 2. A soul in great straits is not able

able to suspend, and want comfort long: it must *have some* comfortable answer, because of what God is unto it by Covenant, *My rock, be not silent unto me.* 3. It bringeth deadnesse of spirit on a supplicant, when his Prayer is not taken off his hand, which albeit it be by no reason, but a consequence ill inferred from the Lords not answering of us, yet we are subject to this evil, and should pray to have it prevented: *Be not silent*, saith he, *lest I become like them that go down into the pit.* 4. Though the heart be in bonds in time of Prayer, under trouble, yet the Lord will not despise, *the voice, nor the knees bowed, nor the hands lifted up*, nor the least expressions of a supplicants desire, to be helped by him: *Hear my voice when I cry, and the lifting up of my hands*, saith he. 5. Seeking of God in Christ, and trysting the fulnesse of the Godhead in the Person of the Mediatour, represented by the Tabernacle and Oracle, answereth all objections, from the supplicants unworthinesse, and giveth encouragement to expect a good answer from God; for to this purpose doth he mention *his lifting up of his hands towards the Lords holy Oracle.*

Vers. 3. *Draw me not away with the Wicked, and with the workers of iniquity: Which speak peace to their neighbours, but mischief is in their hearts.*

Now he prayeth God would deliver him, and not deal with him as with an enemy. *Whence learne*, Albeit there be sin in the godly, yet are they not workers of iniquity, nor treacherously disposed towards their neighbours, when they pretend to have friendship with them, and therefore may the godly expect from God, not to be dealt with, as obstinately wicked and impenitent sinners; for this he meaneth, saying, *Draw me not away with the workers of iniquity, &c.*

Verse 4. *Give them according to their deeds, and according to the wickednesse of their endeavours: give them after the work of their hands, render to them their deserts.*

5. *Because they regard not the workes of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.*

He prayeth now against his enemies, not out of private revenge; but being led with the infallible Spirit of Prophecy, looking through these men to the enemies of Christ, and of his

People,

People in all ages. *Whence learn,* 1. Albeit imprecations must not be used against our own enemies, nor for any injury done to us, nor against any in hatred of their persons, nor against every enemy of God, but only against desperate sinners, and that in general, rather then with an eye to this man or that man in special; about whom we may be mistaken; yet the imprecation of the Spirit of God standing in the Scripture, cryeth still against obstinate sinners, although we cannot condescend particularly upon their names; *God shall give them according to their deserts.* In the controversie between the godly and their enemies, not only doth God shew by his word, which party he alloweth, but also by the works of his providence, in favours of the godly, and against their enemies, he doth give forth his minde, according to what he hath said in his Word to be observed, but when both these are misregarded, he will destroy the wicked, and not suffer them to carry on their purpose; *for because they regard not the workes of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.*

Verse 6. *Blessed* be *the Lord, because he hath heard the voice of my supplications.*

7. *The Lord* is *my strength and my shield, my heart trusted in him, and I am helped: therefore my heart greatly rejoyceth, and with my song will I praise him.*

8. *The Lord* is *their strength, and he* is *the saving strength of his annointed.*

The other part of the Psalme, wherein he maketh use of the good answer given to him; first honouring God for it; then strengthening his own faith by it; and thirdly strengthening the faith of others also. *Whence learn,* 1. The beleeving suppliant shall not seek God in vain; he shall not fail in due time to finde such fruit, as shall make him blesse and praise God for the answer; for in the entry of the Psalme it was, *Be not silent to me, O Lord, lest I become like them that go down to the pit;* and here, *Blessed be the Lord, because he hath heard the voice of my supplication.* 2. What faith to saith God in wrastling, it shall be made to subscribe it victoriously and experimentally thereafter, *My rock,* said he, *hear me, ver.* 1. And here, *The Lord is my strength and my shield;* to furnish me within and without. 3. It is a good use made of experience, to confirme our faith thereby, and to com-

commend the course of beleeving in God, as here *David* doth, *My heart trusted in him, and I am helped.* 4. The joy of faith and of sense also, will be given sometime together to the godly, for the increasing of their joy, as here he sheweth, *Therefore my heart greatly rejoyced.* 5. Albeit we must praise God in whatsoever condition we can be into; yet spiritually rejoycing doth specially call for singing a Psalm unto God, *Therefore with my song will I praise him*, saith he. 6. What the Lord is to one of the godly calling on him in the sense of need, he is unto them all the same: as he was *Davids strength*, ver. 7. so *is he their strength*, to wit, all his peoples strength, *ver.* 8. 7. All the blessings which beleevers get do belong unto Christ, first as to the annointed of the Lord in chief, and to his servants as partakers of his annointing; for the Lord is *the saving strength, or the strength of salvation to his anointed*, or to his Christ, and those that are true Christians, partakers *of his Unction*, or holy Spirit; What concerneth *David* is but a shadow, and as one who is a partaker of the holy Unction through Christ.

Verse 9. *Save thy People, and blesse thine inheritance; feed them also, and lift them up for ever.*

He closeth his Prayer with intercession for the Kirk. *Whence learn*, 1. Such as finde accesse in Prayer to God for themselves, should speak also a word for his Kirk, and pray, *Lord, save thy People.* 2. The Priviledges which the godly have, are common to them all. The godly are all Gods *people, his inheritance, his flock*: and as the benefits imported under these titles are common, so are the duties due from us to God, imported thereby common also, and to be so studied, that we may discharge them, as we would finde from God the benefits of protection and deliverance, as subjects whom he will save; of being watered and warmed, as *his inheritance, fed and led on*, as his flock, and exalted over all our enemies, or being lifted up for ever.

PSAL. XXIX.

David exhorteth Princes and great men, to humble themselves before God, and to worship him (as he hath commanded) in his publick ordinances,

ances, *verse* 1, 2. First, because he is infinitely higher then they, and more terrible to all men, then they can be to their subjects or inferiours, as the utteriug of his majesty and power by thunder doth make evident, *ver.* 3, 4, 5, 6, 7, 8, 9. Secondly, because he offereth the meanes of saving knowledge, even all his ordinances, thereby men may heartily glorifie him in their assemblies, *ver.* 9. Thirdly, because he is an everlasting King, and Ruler of all the creatures, *ver.* 10. And fourthly, because such as do humbly submit themselves to him, and worship him as his People should do, shall be furnished with abilities for every good work, and shall be abundantly blessed.

Verse 1. *Give unto the Lord, (O ye mighty,) give unto the Lord glory and strength.*

2. *Give unto the Lord the glory due unto his Name; worship the Lord in the beauty of holinesse.*

HE directeth his speech and exhortation to the Potentates of the earth, that they may humble themselves before God, and give him the glory of all power, and authority, and excellency above themselves, and above all other creatures. *Hence learn,* 1. Of all men Princes should be most careful to glorifie God, and yet it is most rare to see them humble themselves before him: for natural corruption is as strong in them as in others: Their education doth breed them to high and stately thoughts of themselves, their riches and power puffeth them up, and flatterers ordinarily following them, doth make them forget themselves and God also. Therefore are they here thrice exhorted to give glory to God. 2. It is most necessary that Potentates do humble themselves before God, and be particularly dealt with to that purpose, because their example and authority doth move many outwardly to submit to God, or stand out from his service, therefore he speaketh to them in their grandour, *Give glory to God, O ye mighty.* 3. As men are

great

great in the world, so they are ready to think much of their own strength, of what their power is able to reach to, and what honour is due to them; but if they reckon right, *strength and glory belongeth to God.* And according as he is above them in power and excellency, so should he proportionably be magnified, *Give unto the Lord glory and strength, and give unto the Lord the glory due unto his name.* 4. He will have no glory of men, but as he hath prescribed to men in his own ordinances, given forth in his Word to his Kirk, *Worship him in the beauty of holinesse*, that is, in the glorious sanctuary, the place of publick meeting; beautiful indeed, not for timber or stones so much, as because the holy and beautiful means of grace to men, and Gods worship shewing forth his glory was there to be found.

Verse 3. *The voice of the Lord* is *upon the waters: The God of glory thundereth, the Lord* is *upon many waters.*

4. *The voice of the Lord* is *powerful, the voice of the Lord* is *full of Majesty.*

He proveth that strength and glory belongeth to the Lord, by one only work of thundering, and kindling fire in the midst of watery clouds, that he may make thunder in the conflict of water closing in the fire, and fire breaking through the clouds, how oft soever he pleaseth to shew his power to the children of men. *Whence learn,* 1. Though the standing works of Creation speak most of God, yet such is our foolishnesse, that we are least apprehensive of that which is daily seen, and a lesse work more rarely occurring will move more; as for example, the thunder or the Eclipse of the Sun or Moon, will move more then the making of heaven and earth. 2. No work of the Lord is rightly taken up till he himself be looked unto, as the immediate Worker of it, therefore he points out the sound of the thunder, as *the voice of the Lord upon many waters.* 3. Though the Lord should be observed as the worker of every work, yet not at first is he seen in his work to any purpose, till we by oftner reviewing his operation about it, be somewhat affected with his glory and power therein, therefore he repeateth the second time, *The God of glory thundereth*; And the third time, *The Lord is upon many waters.* 4. When the thunder or any work of God is well considered, some invisible thing of God will appear therein, as for example, his power and majesty will be evidenced in the thunder,

thunder; for *the voice of the Lord is powerful and full of majesty.*

Verse 5. *The voice of the Lord breaketh the Cedars, yea, the Lord breaketh the Cedars of Lebanon.*

6. *He maketh them also to skip like a Calfe: Lebanon and Syrion like a young Unicorne.*

7. *The voice of the Lord divideth the flames of fire.*

8. *The voice of the Lord shaketh the wilderneſſe; the Lord shaketh the Wilderneſſe of Kadeſh.*

Verse 9. *The voice of the Lord maketh the hindes to calve, and diſcovereth the forreſts: and in his Temple doth every one ſpeak of* his *glory.*

He inſiſteth in his ſubject, and ſheweth the effects thereof, on trees, *ver.* 5. on mountains, *ver.* 6. on the fire of the thunder, parting it in lightening, *ver.* 7. on the waſte wilderneſſe, *ver.* 8. on the beaſts and woods where they haunt, *ver* 9. *Whence learn,* 1. That the ſtupidity and ſenſeleſneſſe of man is greater then that of the brute creatures, which are all more moved with the thunder, then the hearts of men for the moſt part, as here may be ſeen in the compariſon. 2. One work of God dwelt upon, ſhall ſhew more of God then many of his works being ſlightly looked on, and paſſed over, as for example, this one of the thunder, conſidered with the effects, ſaith more then many; yea one ſenſible and underſtanding man, will diſcover more of God in one work of God, then many in their ordinary mood, either in that work, or in any other, or in all his works.

Verse 9. *The voice of the Lord maketh the hindes to calve, and diſcovereth the forreſts: and in his Temple doth every one ſpeak of* his *glory.*

He giveth a ſecond reaſon of his exhortation to the mighty, *to worſhip God in the beauty of holineſſe,* becauſe in his Temple every one doth ſpeak of his glory. *Whence learn,* 1. The glory of the Lord is ſhewn forth in all the earth, and in all his works, but in his Temple, in his Kirk, his works are holden forth more expreſly and fully, for there, by his Word, his counſel is opened, his holineſſe, his goodneſſe, juſtice, mercy, and all his

attributes are declared. Without the Kirk-men are compelled to acknowledge glory now and then, but in his Kirk-men do declare his glory distinctly and willingly. *In his Temple doth every one speak of his glory*, all men there do confesse his praise, and every thing in the Temple holdeth forth something of Christ and his benefits, to the glory of Gods mercy, and this is more then the world understandeth.

Verse 10. *The Lord sitteth upon the flood: yea, the Lord sitteth King for ever.*

A third reason, to move Princes to give to God glory and strength, is, because his Kingdome reacheth to the ruling of the waters, and because he is a King immortal. *Whence learn*, 1. As the strength of the Lord appeareth in all his works, so especially that he ruleth the raging sea, whereby once he did drown the world, and now bindeth it up, that it should do no more so again, *The Lord sitteth upon the floods.* 2. No King is King over every Kingdom and King, but God is King above all Kings; No King is of long continuance, but the Lord is the everlasting King, *He sitteth King for ever*; and therefore every mighty man should do him homage, as his King, his Lord, and supream Superiour.

Verse 11. *The Lord will give strength unto his People: The Lord will blesse his People with Peace.*

The last reason to move Potentates to give all glory to God, and to joyne with his People in glorifying of him, is, because of the blessednesse of his People, who worship him in his holy Temple. *Whence learn*, 1. The power of the Lord is not against his people, but for his people against his and their enemies, *He giveth strength to his People*, to wit, against their enemies, and for furnishing them to every part of his service whereunto he calleth them; The Lords People do give the glory of power and strength to the Lord, *And the Lord will give strength to his People.* 2. The true worshippers of God, whatsoever may be their exercise in the world, may be sure of reconciliation with him, and of true blessednesse, *For the Lord will blesse his People with Peace.*

PSAL.

PSAL. XXX.

A Psalme and *Song* at *the dedication of the house of* David.

David praiseth God for his late deliverance, from the hand of *Absalom*, *ver.* 1, 2, 3. And secondly, he exhorteth others to praise God also for his mercies, *ver.* 4, 5. Thirdly, he confesseth his carnal security, and how he was corrected for it, *ver.* 6, 7. Fourthly, he sheweth how he prayed for mercy, *ver.* 8, 9, 10. And fifthly, he praiseth the Lord for his gracious answer, *ver.* 11, 12.

THe Inscription of the Psalme sheweth, that it was endited at the dedication of *Davids* house, after it was polluted by *Absaloms* vilenesse with his fathers Concubines, as *Davids* security and trouble after that herein described, giveth us to understand. *Whence learn,* 1. That no benefit or creature-comfort is lawful and pure to us, except it be sanctified by the Word and Prayer, except we dedicate our selves and the creatures also to Gods service; and more specially the dedication of a mans house, with the Ceremonies of the law used about the dedication thereof, teacheth us to consider and to acknowledge before God, That we are the Lords Tenants at will, received by him in his lodgings, to be entertained by him during our abode on earth; It teacheth us also that our houses should be holy, both for the Persons in our company, and for the exercise of Religion there in daily, before and after our lawful daily refreshments and employments therein; and that the Lord only is the Preserver of us, and of our houses, against what evil might otherwayes befall us, by men or devils, or any other accident; and that the house is polluted, especially when God is openly dishonoured therein: in which case we are to seek mercy to our selves, and to our families, and to pray to God for the continuance of his guard about us, and his grace, to make a right use of our house hereafter, which is the substance of the old Ceremonies used *in dedication of a mans house.*

Verse 1. *I Will extol thee, O Lord, for thou hast lifted me up; and hast not made my foes to rejoyce over me.*

2. *O Lord my God, I cryed unto thee and thou hast healed me.*

3. *O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.*

He praiseth God for a number of mercies concurring together in his deliverance, out of the hazard of losing both his life and his Kingdome. *Whence learn*, 1. The more the Lord exalts us, we should humble our selves the more before him, and magnifie his bounty: for *David will extol the Lord*, here, *because the Lord had lifted him up.* 2. The disappointment of our enemies is a new mercy, beside our delivery from their cruelty, and a reason of thanksgiving to God, when he makes our foes not to rejoyce over us. 3. When God seemeth to desert us and expose us to hazards; readily our spirits grow sick, and deadnesse of spirit, (with inability to go about any point of our calling, or of his service) do seise on us; but when after the prayer of faith grounded on the Covenant, the Lord sendeth relief, it is a reviving of us again, as we see in *Davids* case, *O my God, I cried unto thee, and thou hast healed me*; preservation from evil, and delivery out of evil are mercies equivalent; rescuing a man from instant death, should be looked upon as resurrection from death, and acknowledged so to be in our thanksgiving to God; for *David* here saith, *The Lord hath brought up his soul from the grave, because he had kept him alive, that he should not go down into the pit.*

Verse 4. *Sing unto the Lord, (O ye Saints of his) and give thanks at the remembrance of his holinesse.*

5. *For his anger* endureth *but a moment, in* his *favour is life: weeping may endure for a night, but joy* cometh *in the morning.*

The second part of the Psalme, wherein he stirreth up others to praise God for his mercies. *Whence learn*, 1. Dwelling a while upon the consideration of mercies shewen unto us, bringeth with it rejoycing in God, and a singing disposition,

where-

whereunto when we are once wakened and warmed, we will think that one mouth to praise God is too little, as here we see in *David*, who not only praiseth God himself, but also setteth all the Saints on work to the same purpose, saying, *Sing to the Lord all ye Saints of his.* 2. Albeit we had no present sense of lately received remarkable mercies, yet by-gone experiences of the Lords faithfulnesse and holinesse, should give matter of thanks and praise, on all occasions, specially in the Congregation, where his works are called to minde: *Give thanks*, saith he, *at the remembrance of his holinesse.* 3. Albeit we were not upon the thoughts of any other particular experience, yet the known perfections of God should furnish matter, and in special, because howsoever we be sinful and do provoke the Lord often, yet he, *as he is slow to anger*, so is he soon pacified, *his anger endureth but for a moment.* 4. When reckoning is rightly made, the tokens of Gods displeasure are but for *a moment.* But the evidence of his favours to beleevers is a life-time, for in the midst of wrath he remembereth mercy, and the tokens of his favour are farre more then of his displeasure, and wrath soon goeth, and favour shineth latest, and is of longest continuance; Wrath is but temporary at the longest, but favour endureth for ever: *His anger is but for a moment, but in his favour is life, yea life everlasting,* 5. When the Lord sheweth himself angry at a soul, it is dark and cold night with it, and what can it do, but weep or walk heavily in this case, when the bridegroom is as absent, *Weeping may abide for a night.* 6. Unto the beleever the longest winter-night hath a change to the better following it: consolation is certain after a mournful condition; *Weeping may endure for a night, but joy cometh in the morning.*

Verse 6. *And in my prosperity I said, I shall never be moved.*

7. Lord, by thy favour thou hast made my mountain to stand strong: Thou didst hide thy face, and *I was troubled.*

In the third place, he cometh to his late experience, which gave occasion and matter of this Psalm; he abused his prosperity, not remembering that because his standing was by grace therefore he should have stood in awe, and feared to forget himself, and therefore he was chastised for it. *Whence learn,* 1. A childe of God, after long trouble may have a time of outward rest and prosperity; for example *David*, whose troubles were many, doth

acknowledge here that he was in prosperity. 2. As men in trouble do fear they shall never be rid of it, so then, God granteth a change to the better, they think never to be so troubled again; This fleshly security is a soul-sickness, attending prosperity, and the most holy men may easily be overtaken with it, for *David* confesseth, *I said in my prosperity, I shall never be moved.* 3. The consideration that our standing in any good condition, is of Gods meer favour and grace, should keep us in fear, and trembling to offend, and prevent our falling in carnal security. This *David* acknowledgeth for aggravating of his fault, *Lord, by thy favour thou hast made my mountain strong.* 4. The Lord will not suffer his own to lie still in carnal security, but will withdraw the bolster and pillow of these benefits whereon they do sleepe, and together with that will withdraw also the sweet sense of reconciliation, and put his own in trouble to waken them: *Davids* experience teacheth so much, *Thou diddest hide thy face, and I was troubled.* 5. Men understand the folly of their sinful way, and of their careless entertaining of Gods favour, not so well in the time of prosperity, as after they have smarted for their folly, and have found the fruit of their forgetfulness of God, and of their too much embracing and resting on prosperity to be nothing, save sore and sad troubles, both bodily and spiritual; for this is taught us by the reckoning that *David* now maketh, as a Pilot, discovering a rock, to forewarn others to beware of security, and this reckoning is all after his trouble, and after his victory also over it.

Vers. 8. *I cryed to thee, O Lord: and unto the Lord I made supplication.*

9. *What profit* is there *in my blood: when I go down to the pit? shal the dust praise thee? shal it declare thy truth?*

10. *Hear, O Lord, and have mercy upon me: Lord, be thou my helper.*

In the fourth part of this Psalme he sheweth his recovery out of his trouble, and out of his sinful security which drew it on; he prayed, disputed and dealt with God, till the Lord delivered him. *Whence learn,* 1. As the fire and the hammer, and the files do serve to put off the rust off iron: so doth affection to rouse a godly soul out of security, and drive him to earnest Prayer, for after trouble is come, *David cryed to the Lord.* 2. Albeit a man hath miscarried, and proved ungrateful to God in his

his prosperity, and unmindeful of his resolutions and promises made to God in his low estate, when he came to prosperity, yet when trouble cometh to waken him up, and call him to a reckoning, he must not despaire nor sit down in discouragement, in the conscience of huge guiltinesse. But because the Lord is angry, and no remedy but Gods grace, he must lay himself at Gods feet a supplicant: *Unto the Lord* David *made supplication.* 3. Faith in God is very argumentative, and will dispute well for the mans life, having the Covenant of grace as a ground to go upon; It will take a reason to strengthen it self from Gods nature, who doth not delight in the death of a penitent sinner, and a reason from no advantage unto justice, by the mans destruction, when justice may have satisfaction in the Redeemer, and the man may be saved also; *What profit is there in my blood, when I go down into the pit?* and a reason from the mans purpose to glorifie God, to the edifying of others in his life, if he should be spared: from which mercy if he should be cut off, it would be more bitter to him then death; *Shall the dust praise thee? shall it declare thy truth?* 4. When faith hath said to God that it hath to say, it will wait for a good answer, will relie on his mercie, and expect relief from the Lord, as here *David* doth, *Hear, O Lord, have mercy on me, be thou my helper.*

Verse 11. *Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladnesse:*

12. *To the end that* my *glory may sing praise to thee, and not be silent: O Lord, my God, I will give thanks unto thee for ever.*

In the last part of the Psalme he thankfully praiseth God, for granting unto him all he desired, and obligeth himself to a more careful carriage, and setting forth of Gods glory. *Whence learn,* 1. It becometh the childe of God to weep when he is beaten, and to humble himself in the exercise of Prayer and Fasting; for *Davids mourning* and *sack-cloth*, sheweth his exercise into his former trouble. 2. As security turneth all our joy into trouble, so sincere seeking of God in trouble, is the way to turn all our trouble into joy, *Thou hast turned for me all my mourning into dancing, &c.* and great is that joy which a reconciled soul findeth in God, after renewed feeling of the interrupted sense of mercy. 3. A well ordered tongue, watch-

ing all opportunities to glorifie God, and edifie others, is a main point of a mans excellency, not only above beasts, but also above all men, who do not use their tongue for God, and for good to others; Therefore *David* calleth his tongue *his glory*. 4. The very intent of Gods shewing mercy to men, is to oblige them to give praise and glory to himself before the world, *Thou hast girded me with gladnesse*, saith he, *To the end my glory may sing praise to thee, and not be silent*. 5. The right use of our experiences of Gods mercy to us, is first to fasten our faith in God, and to stand fast to the Lords Covenant, made with us in Christ, next after acknowledging that this is our duty, to be thankful to God, to engage our hearts to the discharge thereof constantly: The first of these the Prophet doth here, by calling God, *The Lord my God*; the next he doth in these words, *I will give thanks to thee for ever*.

PSAL. XXXI.

To the chief Musician. A Psalme of David.

Another exercise of *David*, wherein he being in great danger to be taken by his enemies, prayeth for delivery, *ver.* 1, 2, 3, 4, 5, 6. Secondly, he strengtheneth his faith by his by-gone experience, *ver.* 7, 8. Thirdly, in Prayer he layeth out his lamentable condition before God, *ver.* 9, 10, 11, 12, 13. Fourthly, he wrastleth on in Prayer for comfort and safety to himself, and confusion to his enemies, *ver.* 14, 15, 16, 17, 18. Fifthly, being delivered and comforted by a new experience of Gods merciful preservation of him, he maketh good use of it, by praising God for it, and exhorteth the godly to love God and relie on him, *ver.* 19, 20, 21, 22, 23, 24.

Verse

Verse 1. *IN thee, O Lord, do I put my trust, let me never be ashamed: deliver me in thy righteousnesse.*

2. *Bow down thine ear to me, deliver me speedily: be thou my strong rock, for an house of defence to save me.*

3. *For thou* art *my rock and my fortresse: therefore for thy Names sake lead me and guide me.*

FRom his interest in God by Covenant, he strengthens himself in Prayer for delivery. *Whence learn,* 1. Faith avowed and maintained, furnisheth prayer, and giveth hope to be heard, for *David* having first said, *In thee, O Lord, do I put my trust*; he subjoyneth, *Let me never be ashamed,* for this much may a believer expect, that albeit he be put to hang down the head for a little, yet he shall not at last be ashamed. 2. As the Lord sendeth in his wisdom, trouble after trouble, upon a beleever, so he sendeth in his justice and faithfulnesse, promised delivery after delivery from oppressors, *Deliver me in thy righteousnesse.* 3. Where the danger is pressing, and the affection is ardent, the Petition may be repeated without babling, and speedy help may be craved without limitation of God, and hearkening to a poor supplicant, as it were, with a bowed down eare, may be prayed for without abasing of Gods Majesty, as here, *Bow down thine eare to me, deliver me speedily.* 4. Were there but a moment betwixt us and perishing, and our enemies stronger then we, were ready to lay hands on us; faith seeth that God can interpose himself speedily, and lift us up above our enemies reach, *Be thou my strong rock, for a house of defence to save me.* 5. What the Lord is engaged to be unto us by Covenant, we may pray and expect to finde him in effect, *Be thou my strong Rock,* saith he, *for thou art my Rock.* 6. When trouble and uncouth passages discover our ignorance, our blindnesse and weaknesse unto us, we have God engaged for his glories cause, to take care of us, and to bring us through, for the Prayer of the beleever is, *For thy names sake lead me and guide me.*

Verse 4. *Pull me out of the net that they have laid privily for me, for thou* art *my strength.*

5. *Into*

5. *Into thine hands I commend my spirit: thou hast redeemed me, O Lord God of truth.*

6. *I have hated them that regard lying vanities: but I trust in the Lord.*

He cometh more particularly to his danger, and prayeth for delivery, and strengthening his faith by sundry reasons. *Whence learn,* 1. As the children of this world are more wise in their generation, then the children of the light: so do they hunt and overtake the godly, by their crafty devices against him, *They laid their nets privily against* David, *and ensnared him.* 2. Though the godly be both weak and simple-witted, yet they have a wise and strong God to call upon, who is able to break the snare, and set his own free, whose help *David* imploreth here, *Pull me out of the net* for thou art my strength. 3. The way to quiet our mindes, in the hazard of our mortal life, (which is soon and easily taken away, and we cannot our selves preserve,) is to put our soul over on Gods care and custody. *Into his hands committing our spirits.* 4. The Word of God, giving assurance to the believer of his Redemption, is a ground sufficient, to make him confidently commit his soul to Gods keeping; for he may say with warrant, *Thou hast redeemed me, O God of truth.* 5. Worldly men that beleeve not in God, have some other thing wherein they trust beside, as riches, friendship, their own wit, &c, which carnal confidences are but lying vanities, whereof the true believer must be aware, and hate the way of such as follow them; for *David* hated them, that *regarded lying vanities, because he trusted in God.*

Vers. 7. *I will be glad and rejoyce in thy mercy, for thou hast considered my trouble: thou hast known my soul in adversities;*

8. *And hast not shut me up into the hand of the enemy, thou hast set my feet in a large room.*

In the next place he strengtheneth his faith by his former experience, and promiseth himself after this present sorrow, joy and gladnesse, whereof he hath some present sense, stirred up by calling to memory his experience. *Whence learne,* 1. In the midst of trouble faith will furnish matter of joy, and promise to it self gladnesse, especially from the memory of by-past experiences of Gods mercy; as here, *I will rejoyce and be glad in thy mercy.* 2. When a beleever is in adversity, the Lord will

not

not misken him, he will make him know, that even then he hath an eye upon him, and friendly affections to him, *Thou hast known my soul in adversity*. 3. Adversary power shall not get their will of a fixed beleever, but he shall have delivery from them, and victory over them, either temporally or spiritually, or both wayes; for here is the experience of it, *Thou hast not shut me up in the hand of the enemy, thou hast set my feet in a large room.* 4. The ground of our gladnesse, when we have found a proof of Gods kindnesse to us, should not be in the benefit so much, as in the fountain of the benefit; for this giveth us hope to drink again of the like experience, from the fountain which did send forth that benefit. Therefore *David* sayes, *I will be glad and rejoyce in thy mercy for ever.*

Vers. 9. *Have mercy upon me, O Lord; for I am in trouble: mine eye is consumed with grief*, yea, *my soul, and my belly.*

10. *For my life is spent with grief, and my yeares with sighing: my strength faileth, because of mine iniquity, and my bones are consumed.*

11. *I was a reproach among all mine enemies, but especially among my neighbours, and a feare to my acquaintance: they that did see me without, fled from me.*

12. *I am forgotten as a dead man out of minde: I am like a broken vessel.*

13. *For I have heard the slander of many, feare was on every side: while they took counsel together against me, they devised to take away my life.*

In the third place he layeth out his lamentable condition, in regard of perplexity of minde, and decay of natural strength, by grief and sorrow of heart, and in regard of the contempt of his adversaries, and neglect of his friends, and hazard of his life joyned with the sense of Gods displeasure for his sinnes, wherein he is a type of Christ suffering for our sinnes imputed to him, and an example of the hard exercise of the Saints. *Whence learn*, 1. Great and of long continuance may the troubles of the godly be, great may their grief and heavinesse of heart be, before they get comfort, as the example of this meek man, so holy in his way,

way, so subdued in his affections, doth shew by sundry expressions. 2. Albeit the Lord needs no words to informe him of our condition, or to move his affection to his children in trouble, yet he hath appointed us for evidencing our faith in him, and dependance upon him for relief, to come and tell him what aileth us; and indeed it is an ease to the godly heart, to have the Lord to speak unto, and lay out their case before him, as here we see. 3. The conscience of sinne joyned with trouble, is a load above a burden, and able to break a mans strength more then any trouble; for here he saith, *my strength faileth because of mine iniquity, and my bones are consumed.* 4. When the godly have many and powerful enemies, then their acquaintance and neighbours, and the multitude of the people will readily believe that all misreports of them are true, and this maketh the grief of the godly the greater, as here, *I was a reproach among all mine enemies, but specially among my neighbours.* 5. When the godly fall under persecution and trouble, their worldly friends for fear of danger, or burden by them wil turn their back on them, and forget acquaintance, yea and natural bands with them also, and then must the godly leane to God, and expect comfort from him. This is holden forth in this type of Christ, and example of beleevers under tryall, I am a fear to my acquaintance, &c. 6. Long lying in trouble will make a man to be forgotten of his friends, as if he were dead, and make him to lose all estimation at their hands, as if there were no worth in him at all. *I am forgotten as a dead man out of mind,* I am like a broken vessell. 7. It is Satans policy to draw great men and Councellors of State in tops with the godly, because commonly what great men esteem of the godly, that passeth for current; & it is Satans policy first to laden the godly with slanders, and then to persecute them to death, *I heard the slanders of many, they took counsell together to take away my life.* 8. In a sharp triall a soul may be assaulted with terrible tentations on all hands, and feel terror and fighting within and without, *fear,* saith he, *was on every side.*

Vers. 14. *But I trusted in thee, O Lord, I said, Thou* art *my God.*

15. *My times* are *in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.*

16 *Make thy face to shine upon thy servant: save me for thy mercies sake.* 17. *Let*

17. *Let me not be ashamed, O Lord, for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.*

18. *Let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.*

In the fourth place he wrestles by faith for delivery, and comfort in the mean time till delivery come to himself, and disappointment to his enemies. *Wence learn*, 1. It is the nature of faith, and it is the believers duty, to oppose help from God, unto all tentations, were they never so many, as here *David* did, *But I trusted in thee, O Lord.* 2. Except we hold fast the grip of our Covenant with God, and avow it before him trust will faile, and tentations readily prevail: much use made *David* of the Covenant in his strait, *I said, Thou art my God.* 3. Faith can make good chear of the general grounds of Gods providence, by making application thereof to its present use. The dispensations of all mens comforts and troubles, life and death are in Gods hand, and not in mens power, *my times are in thy hand*, saith *David*. 4. Because all power is in Gods hand, prayer to him will prevaile more for delivery from enemies, then any means [illegible]es, *Deliver me from the hand of mine enemies, and them that per[illegible]ute me.* 5. When the cloud of trouble hideth the Lords favour [illegible]th knoweth it may shine again, and therefore praveth thro[illegible]gh the cloud for dissolving of it, *make thy face to shine upon me.* 6. As we must study to approve our selves to be the Lords servants, by studying obedience to him; So must we make grace and nothing else, save grace, the ground of our hope to be helped, comforted, or saved. *Shine upon thy servant*, saith he, *save me for thy mercies sake.* 7. As the humble prayer of the persecuted godly, shall be granted and have effect; So the proud brags, coloured calumnies, and threatnings of slanderous and cruel adversaries, shall be shamefully refuted and disappointed; and if the enemies shall not timously cease to persecute, they shall be made to cease in their graves, *Let me not be ashamed, for I have called on thee; let the wicked be ashamed, and made silent in their graves; let lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous.*

Vers. 19. *O how great is thy goodnesse, which thou hast laid up for them that fear thee*; which *thou hast*

wrought

wrought for them that trust in thee before the sonnes of men!

20. *Thou shalt hide them in the secret of thy presence, from the pride of man: thou shalt keep them secretly in a pavilion, from the strife of tongues.*

21. *Blessed* be *the Lord, for he hath shewed me his marvellous kindnesse, in a strong City.*

Comfort and deliverance being the answer of his prayer, he praiseth God, and stirreth up the godly to set their hearts on God, and trust in him at all times. *Whence learn,* 1. The bounty of the Lord to his own people seen in the Word, observed in the Lords ordinary dispensation towards them, and felt in a mans own experience, is able to ravish the heart with admiration of the blessednesse of Gods people, as here, *O! how great is thy goodnesse!* 2. Beside what consolation of spirit the Lord giveth to his own, the Lord sometimes will manifest so much respect in his providence to his servants, that not only the godly, but also they who are but children of men will be forced to acknowledge the Lords singular respect to them, and beside what the Lord bestoweth either inwardly or outwardly upon his own in this life; there is yet more laid up for afterward, for compleating of the blessednesse in the life to come, *How great is thy goodnesse which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men!* 3. How great peace of conscience before God, and comfort in the holy Ghost, the Lord can give a believer when he hath to do with proud open persecuters, and privily whispering slanderers; It is a secret and hid mystery to the worldly man: This *David* describeth in a similitude taken from warfare, *Thou shalt hide them in the secret of thy presence from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues.* 4. As every beleever having gotten any experience of Gods goodnesse, should read it as a particular proof of some general promise made to the godly; so should he subscribe the truth of that promise, in favour of all beleevers, and blesse God for his own particular experience of it; for so doth the Prophet here, saying, *He hath shewed his kindnesse to me,* that is, how kinde a God he is to his own, *as in a strong City,* that is, preserved me in the wilderneſse, as if I had been in the best fenced City in the world, furnished with men, victual and amunition in abundance.

Verse

Verſ. 22. *For I ſaid in mine haſte, I am cut off from before thine eyes: Nevertheleſſe thou heardeſt the voice of my ſupplications, when I cried unto thee.*

He confeſſeth the great diſtreſs he was in, and how weak his faith was under the tentation; this he doth to his own ſhame acknowledge alſo, that he may give the greater glory to God. *Whence learn,* 1. The faith of the godly may be ſhaken, and the ſtrongeſt faith may ſometime ſhew its infirmity. *I ſaid in my haſte, I am cut off from before thine eyes.* 2. Though faith be ſhaken, yet it is fixed in the root, as a tree beaten by the winde, keeping ſtrong grips of good ground; Though faith ſeeme to yield, yet it faileth not, and even when it is at the weakeſt, it is uttering it ſelf in ſome act, as a wreſtler; for here the expreſſion of *Davids* infirmity in faith is directed to God, and his earneſt prayer joyned with it, *I am cut off from before thine eyes, yet thou heardeſt the voice of my ſupplications.* 3. Praying faith, how weak ſoever, ſhall not be miſregarded of God; for nevertheleſs ſaith he, *thou heardeſt the voice of my ſupplication.* 4. There may be in a ſoul at one time both grief oppreſſing, and hope upholding: both darkneſs of trouble; and the light of faith, both deſperately doubting, and ſtrong griping of Gods truth and goodneſs, both a fainting and a fighting; a ſeeming yeelding in the fight, and yet a ſtriving of faith againſt all oppoſition; both a fooliſh haſte, and a ſettled ſtayedneſs of faith, as here, *I ſaid in my haſte, &c.*

Verſ. 23. *O love the Lord, all ye his Saints*: for *the Lord preſerveth the faithful, and plentifully rewarded the proud doer.*

24. *Be of good courage, and he ſhall ſtrengthen your heart: all ye that hope in the Lord.*

Now he maketh farther uſe of his experience, in exhorting all the godly to follow his example, encouraging them yet with hope of like ſucceſs. *Whence learn,* 1. The gracious dealing of God with believers, ſhould glew their own hearts, and all other Saints hearts that hear of it, unto God in faith and love. *O love the Lord all ye his Saints,* He putteth love for faith, becauſe it is inſeparable from faith, and faith worketh by love, and love proveth the ſincerity of faith. 2 The faithful man ſhall not want an upholder, albeit he had no friends: *for the Lord preſerveth the faithful.* 3. The proud man ſhall not want a purſuer, and one to be avenged on him for his pride and oppreſſion, though all the world

ſhould

should let him alone, *for the Lord doth plentifully reward the proud doer.* 4. Albeit opposition be made unto a believer, yet must he resist every thing which might put him back from trusting in God; for it becometh a believer to be stout, *Be of good courage.* 5. Who so aimeth at courage in the Lord, shall be furnished with strength to double out his undertaking of faith, *Be of good courage, and he shall strengthen your heart.* 6. Hope grounded on the promise, must be fixed, that our courage be so founded, not our selves, but on the word of God, *Be of good courage all ye that hope in the Lord.*

PSAL. XXXII.

David in this Psalm describeth the blessednesse of the man justified by faith by way of general Doctrine, set down, *vers.* 1, 2. Which he cleareth by his own experience, *vers.* 3, 4, 5. Then he sheweth the uses both of the general doctrin, & of his own experience; First, for inducing the godly, to go to God by prayer in trouble, *v.* 6. Secondly, for confirming of his own faith, *vers.* 7. Thirdly, for teaching all men submission to God, and not to strive with him when he doth correct or exercise them, *vers.* 8. 9. Fourthly, for believing in God in all conditions, *vers.* 10. And fifthly, for making the Lord the joy and delight of the justified man.

Maschil is put in the inscription of the Psalm, signifying instruction, to teach us, That the Doctrine of justification by faith is a lesson which all men had need to learn, and to learn more and more solidly; because salvation and daily consolation in all the exercises of a mans soul dependeth on it.

Vers. 1. *Blessed* is *he* whose *transgression is forgiven*, whose *sin is covered.*

2. *Blessed* is *the man unto whom the Lord imputeth*

not

not iniquity: and in whose spirit there is *no guile.*

IN the Doctrine set down in the two verses; *Learn*, 1. That sinne draweth on a debt which no man can satisfie for: such a debt, as a man must perish, if it be not forgiven. 2. Sin is a filthinesse, which neither God can behold, without abominating the sinner, nor the guilty conscience can look upon without horror, except it be covered. 3. Sinne draweth on a guiltinesse, which may draw men to damnation if it shall be imputed. 4. There is no justification of a sinner by his good works before God, but only by the forgivenesse of his evill works, as the Apostle, *Rom.* 4. 6, 7, 8. citing this place, proveth, *Blessed is he whose transgression is forgiven.* 5. Justification by faith, or remission of sins, is accompanied with right unto salvation, because it is written, *Blessed is the man whose transgression is forgiven.* 6. Justification by faith, or absolution from sin, is accompanied also with the upright endeavour of sanctification; for of the justified man it is said, *Blessed is the man in whose spirit there is no guile.* 7. Albeit no man liveth and sinneth not, yet God hath a way to cleanse the conscience of the upright man, who honestly and without guile, endeavoureth to walk before God, by bringing him to give account of his debt, and to acknowledge his filthinesse, and his guiltinesse before God, and then for Christs sake *forgiving him*, and with Christs righteousnesse *covering him*, and for Christs mediation, *not imputing iniquity unto him.*

Vers. 3. *When I kept silence, my bones waxed old, through my roaring all the day long.*

Vers. 4. *For day and night thy hand was heavie upon me: my moysture is turned into the drought of Summer. Selah.*

He declareth this Doctrine by his own experience, how Gods wrath never left persuing of him, till he came to make use of this doctrine, acknowledging his sin, & fleeing to the benefit of remission of sin, for the blood of the Messiah, the Lamb slain from the beginning of the world, in the symbole of the expiatory sacrifice then daily offered for sin. *Whence learn*, 1. That man is fittest to speak of the Doctrine of mans sin and misery, and of Gods free grace and mercy, who hath felt the bitternesse of sin and wrath, and the sweetnesse of Gods grace by experience of Gods pardon; therefore is this Doctrine recommended to the Kirk by *David*;

who had felt both. 2. A justified man who knoweth the Doctrine of Justification by faith in Christ, possibly, yea readily, may forget to make use of this precious truth, when he hath most need of it, being under guiltinesse, and the pressure also of Gods fatherly wrath for it; for *David* for a while being in this condition, was silent, and came not off at first to seek relief, the right way: for he kept silence. and did not come to the acknowledgement of his sin, but was taken up only with the sense of the Rod. 3. When the Lord is about to make his childe sensible of his sins, and of the necessity of a free remission of them, through the Mediatour, he can awake the conscience of sin, by the sense of sad affliction, and can encrease the heat of the furnace, and make his childe roare for sorrow and paine, and thereby weaken his natural strength, and waste his spirits and his flesh, and his bones, and drive him to deaths dore, till he make use of the Doctrine of Justification, or remission of sin by faith in God the Redeemer; This was *Davids* case, *when he kept silence, his bones waxed old, Gods hand was heavie upon him night and day, and the sap of his body*, was dried up as a piece of moist earth is dried *in the drought of Summer*.

Vers. 5. *I acknowledged my sinne unto thee: and mine iniquity have I not hid: I said, I will confesse my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah.*

At last the Lord led him to the right remedy, points out the way unto him of humiliation, and confession of sin, and seeking of mercy, as it is prescribed in the Word, and so he was relieved. *Whence learn*, 1. Before the Lord let his childe go from under the Rod, after he hath given him an essay of himself, and of his own way how unprofitable it is, he will bring him about to the right way of relief, as here we see. 2. The onely way to quiet the conscience, to pacifie wrath, and remove judgement, is ingenuously to confesse sin, and to aggravate it sincerely (laying aside extenuations, excuses, and subterfuges, for justifying of Gods dealing with us, and for humiliation of our own selves before him,) and to flie to Gods mercy, laying out all before him, as before a gracious God, who doth pursue controversies with his own, only to th'intent, that they may make peace with him in the Mediatour, and so be reconciled. So did *David*, *he acknowledged his sin, and that unto God, he not hid his iniquity*. 3. Reconciliation with God, and renewing our peace is ready at hand, when

when we take the right way (as is said) to be delivered, for so soone as *David* resolved upon this course, and said, *he would confesse*, it followeth, *Thou forgavest the iniquity of my sin.*

Vers. 6. *For this shall every one that is godly pray unto thee, in a time when thou maiest be found: surely in the floods of great waters, they shall not come nigh unto him.*

The first use of this Doctrine and of *Davids* experience is to teach others how to behave themselves in their trouble. *Whence learn,* 1. The Doctrine of Justification by gracious forgiving iniquity, is the ground of all the godlies approaches to God, and right worshipping of him; for to shew the use of this Doctrine, thus tried by experience, he saith, *Every godly one shall pray unto thee.* 2. There is a time when God may be found, to wit, so long as God is offering grace, and sparing extremity of wrath; which time men ought to lay hold on, not knowing how short while it may last. They shall pray *in a time when thou mayest be found.* 3. It is possible, that a godly man may be in the middest of the waters of sore troubles, and yet these troubles not come near unto him, because God can furnish the man an Arke in Christ; whereby he shall swim above the deluge: and when God keepeth off trouble, that it proveth not hurtful, (much more when he maketh trouble a means of spiritual good to a man; and giveth the man true peace and contentment in himself) it is verified what is promised here, *Surely in the floods of great waters they shall not come near him.*

Vers. 7. *Thou* art *my hiding place, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance. Selah.*

From the second use wherein *David* confirmeth his own faith for time to come, *Learn,* 1. Experience of Gods mercies by-gone should fasten resolution, to make use of faith hereafter in all troubles, as here. 2. The godly after one trouble, should prepare for another, after one delivery expect another, as here. 3. What God hath proved himself to be to us before, we may promise, he shall be the same to us in effect hereafter, because he is that by Covenant and promise to us, what in practice we have found him to be; for *David* reasoneth thus, *Thou art mine hiding place, thou shalt preserve me from trouble,* that is, I shall have no dammage by trouble, as is said. 4. A justified soul resolving to make use

of God in every condition that can come unto him, according to the Covenant, may promise to himself a comfortable out-gate of all his troubles, and matter of praise and joy from God on all hands, yea, he may confidently say with *David*, *Thou shalt compasse me about with joyful deliverance.*

Vers. 8. *I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.*

9. *Be ye not as the horse,* or *as the mule* which *have no understanding: whose mouth must be held in with bit and bridle, lest they come neer unto thee.*

From the third use of teaching others to be wise, by his example; *Learn*, 1. The right use of experience is to edifie others as our calling requireth; when we are converted; we should strengthen our brethren, for this *David* doth, *I will instruct thee, &c.* 2. When we have heard how others have been afflicted, we should be wiser, and take instruction by their example, that we strive not with God, but submit our selves under his hand, acknowledge our sins, and seek mercy of him: *Be not as the horse or the mule.* 3. Whosoever will not submit unto God, and seek unto his favour, shall finde themselves so much the more hardly dealt with, as horse and mules *are bound in with bit and bridle.*

Vers. 10. *Many sorrows* shall be *to the Wicked: but he that trusteth in the Lord, mercy shall compasse him about.*

From the fourth use of maintaining a course of adhering to God in all conditions, because it shall be better with the believer, then with the wicked; *Learn*, 1. There is no advantage to be had by repining against God, only the multiplication of sorrows shall follow thereupon, sin upon sin, wrath upon wrath, judgement upon judgement; and after temporal evils, everlasting shall follow, *for many sorrows shall be to the wicked.* 2. Not repining against God, taking with our chastisements, acknowledging of our sins in our affliction; seeking in to Gods mercy, and leaning unto him, putteth difference between the wicked and the godly; for here the believer is set in opposition to the wicked, and to the man that is like a horse or mule; for he is called *the man that trusteth in the Lord.* 3. Whatsoever tentation, trouble, or opposition, shall make assault against the believer; mercy shall make

the

the defence, and shall give the deliverance on all hands, *for mercy shall compasse him about.*

Verse 11. *Be glad in the Lord, and rejoyce, ye righteous: and shout for joy, all ye that are upright in heart.*

From the last use of making God our joy and delight; *Learn,* 1. Such as understand the way of Justification by grace, and have fled to God for pardon of sin, and so are justified, have great matter of rejoycing, and should make conscience to rejoyce in God: for to them it is said, *Rejoyce, ye righteous.* 2. The justified man is no counterfeit in the matter of Religion, nor hypocrite in the matter of outward obedience to the Lords Law, *He is a righteous man, he is upright in heart.* 3. The matter of his joy and triumphing is the Lord himself, his grace, his good-will, his Covenant, his promise, and constant kindenesse and mercy, for it is said to them, *Be glad in the Lord.*

PSAL. XXXIII.

This Psalm in Gods Providence hath no Inscription, as also many others have none; that we may look upon holy Scriptures as altogether inspired of God, and not put price upon it, for the Writers thereof, whether their name be expressed or not. In it there is first an exhortation to praise God, *ver.* 1, 2, 3. for his powerful, wise, and righteous government of all things in general, *ver.* 4, 5. and more specially for his powerful guiding the works of Creation, *ver.* 6, 7. Secondly, an exhortation, as to praise God, so also to feare him, for his Omnipotency, and his powerful over-ruling and disappointing all the devices of men against his Kirk, and his powerful executing all his own will, *ver.* 8, 9, 10, 11. Thirdly, a proclaiming the blessednesse of the Lords Kirk and People, and of Gods praises in reaching his Providence over all the world, in favours of his

People, *ver.* 12, 13, 14, 15. In special, for disappointing and evacuating all vaine confidences of men, great and small, who do not trust in him, *ver.* 16, 17. and taking care of such as fear him, and trust in him, to deliver them from all evil, *ver.* 18, 19. Fourthly, the use is set down which the godly do make of this doctrine, and song of praise, *ver.* 20, 21, 22.

Verse 1. *REjoyce in the Lord, O ye righteous: for praise is comely for the upright.*

2. *Praise the Lord With Harp: sing unto him with the Psaltery,* and *an instrument of ten strings.*

3. *Sing unto him a new Song, play skilfully with a loud noise.*

FRom the exhortation made to the godly to praise God. *Learne,* 1. That to rejoyce in God is a point of praising of him for it is here expounded to be praise; *Rejoyce in the Lord,* saith he, *for praise is comely.* 2. Albeit all be bound to praise God; yet none will do it chearfully and acceptably, save only the godly, *Rejoyce, ye righteous.* 3. There is no exercise more becoming the godly, then praising of God, whether we look to the object of the praise, which is God, or whether we look to their obligation above all People in the world; *For praise is comely to the upright.* 4. There is no exercise whereunto we had more need to be stirred up, then to praise; such is our dulnesse, and such is the excellency and necessity of the work, as the Ceremonial use of musical instruments in the pædagogie of *Moses,* did signifie and import, the religious use whereof albeit it be taken away, with the rest of the Ceremonial Law; (the natural or civil use thereof remaining still the same, both before the Ceremonial Law and after it,) yet the thing signified, which is the bending all the powers of our soul and body to praise God, is not taken away, and this necessity of our up-stirring is imported in a threefold exhortation. 5. The praises of the Lord, being well considered, will yield continually new matter, and fresh delight in the work. *Sing unto him,* saith he, *a new Song.*

Verse

Verse 4. *For the Word of the Lord* is *right*: *and all his works are* done *in truth.*

5. *He loveth righteousnesse and judgement*: *the earth is full of the goodnesse of the Lord.*

From the arguments of praise taken from his good governing of all things in the general. *Learne*, 1. The powerful appointment of what is done in the world, and the execution thereof in effect, is most holy, just and equitable, that the creatures are so ranked as they are, some of them superiour, some inferiour; some of them ruling, some of them serving; some of them stronger, some weaker; some of them agreeing to other, some of them disagreeing one from another; some of them feeding upon, and others of them made food and prey to others; all making up a harmony of well ruled concords and discords, all is done well and equitable; for, *The Word of the Lord is right, and all his workes are done in truth.* 2. The Lord cannot but do justly, because his nature is such, *He loveth righteousnesse and judgement.* 3. There is no part of the world we can set our eyes upon, but it speaketh praise to God for his bounty to his creatures, and specially to man. *The earth is full of the goodnesse of the Lord.*

Verse 6. *By the word of the Lord were the heavens made*: *and all the hoste of them, by the breath of his mouth.*

7. *He gathereth the waters of the Sea together as an heap, he layeth up the depth in store-houses.*

From the Works of Creation. *Learn*, 1. The omnipotency and wisdom of God in creating heaven and earth, and all things of nothing; as they do praise God, so also do they prove the power and righteousnesse of his governing them. *By the Word of the Lord the heavens were made.* 2. How easie a thing it is to God, to govern and guide the World well, appeareth by his making of all things at a word, *He made all the hoste of them by the breath of his mouth*, and it can cost him no more to uphold and rule them at his pleasure. 3. He is able to ward off whatsoever evil can befal us: *For he gathers the waters of the sea as an heap*, which naturally would over-flow the earth. 4 He hath more bands over our heads to keep us in fear, and all before him, and amongst the rest, *He layeth up the deep in store-houses*, to let them loose, when and where, and how farre he pleaseth.

Verse 8. *Let all the earth feare the Lord: let all the inhabitants of the world stand in awe of him.*

9. *For he spake, and it was done, he commanded, and it stood fast.*

10. *The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.*

11. *The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.*

In the second place, he exhorteth us to praise, so also to fear him. *Whence learn,* 1. The right use of the works of Creation is, to take up, how glorious and how dreadful the Creator of them is, and to beware to offend him, *Let all the earth feare before the Lord.* 2. No man on earth is exempted from Gods judgement, when he transgresseth Gods Law, albeit he be without the Kirk: *Let all the inhabitants of the world stand in awe of him.* 3. His omnipotency manifested in framing and setling the frame of the world at a word: should move men to feare him; for it is given for a reason to feare him, *Because he spake, and it was done; he commanded, and it stood fast.* 4. Such as feare not God, have many devices of their owne, how to make themselves blessed, and how to overturn his Kirk and People; but God disappointeth them of their designe, both in the one and in the other; *He bringeth the counsel of the Heathen to nought, and he maketh the devices of the people of none effect,* and therefore all should feare him. 5. The whole work of the Lords Providence, from the beginning of the world to the end thereof, is all at once before his eyes, and all the Lords work is deliberately fixed by him; *The counsel of the Lord standeth for ever.* 6. The Lord goeth on in executing of his determinate resolution, from one generation to another, without being frustrate of his purpose in any thing, lesse or more at any time: *The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.* 7. Such as follow Gods direction, do obey his revealed Will, do take the course set down by him in his Word, for their reconciliation with him, through the Messiah Christ, and do set his Word before them, to be the rule of their faith and obedience, cannot be disappointed of what is promised by God in his revealed will, *For the counsel of the Lord standeth for ever, and the thoughts of his heart to all generations.*

Verse

Verse 12. *Blessed* is *the Nation whose God* is *the Lord*: and *the People* whom *he hath chosen for his own inheritance.*

13. *The Lord looketh from Heaven: he beholdeth all the sonnes of men.*

14. *From the place of his habitation, he looketh upon all the inhabitants of the earth.*

15. *He fashioneth their hearts alike: he considereth all their works.*

In the third place he sheweth the blessednesse of Gods people, in order to his praise who hath chosen them, and who doth dispose of all things to their behoof. *Whence learn,* 1. Of all the people on the earth, the Lord hath only entered in Covenant with his Kirk, to be their God in a peculiar way; for here, *There is a Nation whose God is the Lord.* 2. Such as do lay hold on God as their God, are the only blessed people in the world; for it is said, *Blessed is that Nation, whose God is the Lord,* 3. Such as in the sense of their own sin and misery, and consideration of the vanity of all things beside God, have chosen God for their God, to live in Communion with him, they have evidence of their Election, for they are here called, *The people whom he hath chosen.* 4. Such People, as is said, are that peculiar portion of the world, which God hath set apart for himself to draw the rent of his glory in the world by them, and from them in a special way, and whom he will keep in his possession for ever, and not suffer himself to be bereft of them; *For they are the People whom he hath chosen for his inheritance,* 5. Though the Kirk be the only inheritance of God, yet the rest of the world is the object of his wise, holy and powerful providence, no lesse then the Kirk, *The Lord looketh down from heaven, and beholds all the sonnes of men.* 6. There cannot be a plot on earth against Gods Kirk, but God is privy to it, and knoweth it perfectly; for *from the place of his habitation, he looketh on all the inhabitants of the earth* 7. The Lord cannot be ignorant of the most secret device of men, better or worse, because he is the Maker of the hearts of all men, *He fashioneth their hearts alike,* (that is, the heart of one as well as of another) *he considereth all their works,* that he may make of them what he will. 8. Men had need to consider whereupon their heart is set, and what course they are upon, and what work they are about,

bout, for he knoweth the heart, *and considereth every mans work.*

Verse 16. *There is no King saved by the multitude of an hoste: a mighty man is not delivered by much strength.*

17. *An horse* is *a vaine thing for safety: neither, shall he deliver* any *by his great strength.*

18. *Behold the eye of the Lord* is *upon them that feare him: upon them that hope in his mercy:*

19. *To deliver their soul from death, and to keep them alive in famine.*

Here he sets at naught all the carnal confidence of men, that his People may neither feare their enemies, nor trust in their own furniture, and preferreth trusting in God, to all carnal confidence whatsoever. *Whence learn,* 1. Trusting in meanes, (such as a mans strength, and the assistance of other men, or other creatures,) is an errour so natural, and fixed, as it had need to be refuted by God, who hath said, that they are a vaine confidence to leane unto, which cannot deliver a man, *There is no King saved by the multitude of an hoste, a mighty man is not delivered by much strength, and a horse is a vaine thing for safety*: And the actual frustrating of mens hopes, to be helped by authority, strength, or external helpes, should teach men not to leane to them, when they are making use of them. 2. The man that beleeveth in God, and feareth him, is in a more safe condition, then the wicked in all their power and riches: *Behold, the eye of the Lord is upon them that feare him, and hope in his mercy to deliver them.* 3. The whole perfection of a Christian life is comprized in these two, trusting in Gods mercy, and fearing him: for this is the description here of the Elect, and blessed man. 4. The godly cannot secure themselves from being brought in straits and necessities, but may be sure that God shall have a care of them in their necessities, and give them a blessed out-gate out of them all, *For his eye is on them, to deliver them from death, and to keep them alive in famine.*

Vers. 20. *Our soul waiteth for the Lord*; *he* is *our help and our shield.*

21. *For our heart shall rejoyce in him*; *because we have trusted in his holy Name.*

22. *Let*

21. *Let thy mercy (O Lord) be upon us: according as we hope in thee.*

In the last place is set down the use of this doctrine, which the godly should make of it. *Whence learn,* 1. All the points of the Lords praise, are props of the Saints faith, and grounds of their hope, as this Conclusion drawn from this song of praise, doth shew: *Our soul waiteth for the Lord, &c.* 2. Every beleever may rejoyce, and promise to himself cause of rejoycing through faith in his name, *Our hearts shall rejoyce in him, because we have trusted in him.* 3. Faith alwayes differenceth it self from presumption, by praying for what is promised, *Let thy mercy be upon us,* say the Believers. 4. Because the hope of the godly is grounded upon Gods promises, therefore it shall not be disappointed, *But Gods mercy shall be on them, according as they hope in him.*

PSAL. XXXIV.

A Psalme of *David, when he changed his behaviour before Abimelech; and he drove him away, and he departed.*

In this Psalme *David* praiseth God, for his delivery from the King of *Gath*, and exhorteth others to praise God with him, for his experience of Gods mercy, *ver.* 1, 2, 3, 4. 5, 6. Then for making farther use of this mercy, he gives out general doctrines concerning Gods protection and care of his children, with the uses thereof, *ver.* 7, 8, 9, 10. Thirdly, he giveth counsel how to lead a blessed life, *ver.* 11, 12, 13, 14. Fourthly, he enforceth his counsel by promises to the godly, who obey Gods counsel, and threatnings to the wicked man, who obeyeth not, *ver.* 15, 16, 17, 18, 19, 20, 21, 22.

FRom the Inscription *We learn,* 1. That it is to good purpose to observe special mercies, in a special manner, and to note

note the circumstances thereof as here is done. 2. And that men in a prepostrous fear, flying from one danger, may fall in another worse; as *David* did, when he fled into an unhallowed place, amongst Gods enemies for fear of *Saul*, he falleth in *Abimelech* or *Achish* hands. 3. And that God pitieth the infirmity of his children and gives successe, whiles to weak and unthrifty shifts, as here when *David changed his behaviour*, he escaped. 4. That God can and doth dispose of mens hearts, as he hath a minde to work by them, for he did move the heart of *Achish* not to take notice of *David*, otherwise then of a distracted man.

Verse 1. *I will blesse the Lord at all times: his praise* shall *continually* be *in my mouth.*

2. *My soul shall make her boast in the Lord: the humble shall heare* thereof *and be glad.*

HE promiseth here for his own part to praise God for the mercy received: *Whence learn*, 1. As no mercy should be misregarded, so, notable mercies should be specially remembered, and God blessed for the same. 2. It is a point of thankfulnesse, to take all occasions to speak of God to others, *His praise shall be continually in my mouth.* 3. Whatsoever be our condition in our selves, matter of gloriation in God shall never bt wantlng to the believer, and this gloriation is a duty and a point of praising God, *My soule shall make her boast in the Lord.* 4. Only humble souls sensible of their own weakness are the people who do reap benefit by Gods mercies, bestowed on others and themselves: *The humble shall heare and be glad.*

Verse 3. *O magnifie the Lord with me, and let us exalt his Name together.*

4. *I sought the Lord, and he heard me, and delivered me from all my feares.*

He exhorteth others to praise God with him, magnifying him for his greatness, and exalting him for his highnesse. *Whence learn*, 1. The Saints are obliged to help one another in praises as well as in prayer: albeit it cometh to passe that many do crave the aide of others prayers, who call not for their help to praise: for here it is, *Let us exalt his name together.* 2. By Prayer the Lord is sought and found, and it is no small matter of comfort to

us,

us, and glory to God, that our prayer is regarded: *I sought the Lord*, saith he, *and he heard me.* 3. The fear of what is like to be, should not hinder prayer, for the fears of the godly, are not certaine prophecies: for God can deliver out of them all, *He delivered me out of all my feares.*

Vers. 5. *They looked unto him and were lightened: and their faces were not ashamed.*

6. *This poor man cried, and the Lord heard* him, *and saved him out of all his troubles.*

He is glad and commendeth Gods goodnesse to him for the fruit of this mercy to other believers. *Whence learn,* 1. One mans experience may be an encouragement to many, to run to God for the like almes. This *David* foreseeth shall be the fruit of Gods mercy to him, when men seeing him delivered, shall look to God, and take comfort, and confidence by this means. *They looked on him,* that is, on *David*, and so may we on Christ (represented by him) and at the fulnesse of the Godhead dwelling in Christ; So they were lightened, and thus comforted in the middest of the darknesse of their troubles: *and their faces were not ashamed*; because of confidence raised by this experience, that they should finde the like mercy, when they stood in need. 2. The way to make best use of the example of Gods mercy to any person set down in Scripture, or which fall forth in our time, or are made certainly known to us any way, is to look upon them, not as they differ from us or our condition, but as they draw neerest in similitude to us, and unto the mean condition we are into, for so do the Saints look on *David*, saying, Not this rare Saint *David* or this great prophet *David*, or this holy man *David*, who was according to Gods heart; *but this poor man* David *cried, and the Lord heard him, and saved him out of all his troubles.*

Vers. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.*

8. *O taste and see that the Lord* is *good: blessed* is *the man* that *trusteth in him.*

In the next place are set down general Doctrines concerning Gods care of believers, to protect and feed them; and the uses thereof; To trust and fear God. *Whence learn,* 1. A right sight of Gods dealing with a mans own self, will give him great light about the Lords manner of dealing with others, his children,

dren, as here. 2. Though the godly walk among foes, and be in a continual warfare, yet they are well looked to and guarded: *The Angel of the Lord encampeth round about them.* 3. The sense of Gods mercy and goodnesse, is the sweetest thing that ever was felt, and is able to season the bittrest cup that ever a believer drank of: *Taste and see that the Lord is good.* 4. By faith is the taste of this sweetnesse gotten: *for blessed is the man that trusts in him.* 5. All that the believer can attain to in this life of spiritual consolation, whether by faith or experience sweetened with lively comforts of the holy Ghost, is but a taste in comparison of what is to be had hereafter, and yet that taste, O how sweet a joy, unspeakable and full of glory is it! *O taste and see that the Lord is good.* 6. Affliction purgeth the taste of the believer, and a soul driven from all worldly helps, is but fitted for exercising spiritual senses, as here we see, *Davids* taste is purged well after trouble. 7. As God is very communicative of his goodnesse, and offereth himself to men to be taken a proof of: so also gracious souls do wish and invite others to share with them in whatsoever grace the Lord doth bestow on them, as *David* doth here, saying to all, *O taste and see.* 8. Albeit this sweetnesse be not found at the first out-putting of faith, yet let faith rest on God, and it shall feel in due time, *for blessed is he that putteth his trust in God*; yea, faith it self is a taste of that grace that is in God.

Vers. 9. *O fear the Lord, ye his Saints: for* there is *no want to them that fear him.*

10. *The young lions do lack, and suffer hunger, but they that seek the Lord, shall not want any good thing.*

Another Doctrine concerning Gods care to feed and provide for all necessary furniture, unto the believer, with the use thereof, which is to fear God. *Whence learn.* 1. True believers in God must study holinesse, for evidencing of their faith; for therefore are they called *Saints*, and his *Saints*. 2. The fear of the Lord is the property of the Saints, whereby they are set on work to do what the Lord commandeth, and to forbear what he forbiddeth; and no bonds of inclination, counsel, example, lawes, feare of shame, or punishment from men, are able to keep a man in order when he meeteth with a fit tentation to sin, but the fear of God restraineth the man both outwardly and inwardly, in secret, and open, alwaye, and every where; and whatsoever measure of ho-

ly

ly fear the Saints have attained unto, yet may they be exhorted, and must hearken unto exhortation, to grow in this grace: *O fear the Lord, ye his Saints.* 3. Such as fear God, need not to want any necessary furniture in Gods service, *for there is no want to them that fear him.* 4. Proud oppressors, wealthy and potent Princes, that trust in their own power, shall not be so sure of their own standing and furniture, as the meanest of true believers are. *The lions do lack and suffer hunger, but they that seek the Lord shall not want.* Though the godly may want many earthly things, yet shall they have food and raiment, *and shall not want any good thing.* 6. The right sort of fearing of God, and labouring for more and more near communion with him, are inseparable properties of the Saints, for they that are called Saints, are called here *fearers* of him, and *seekers* of him also.

Vers. 11. *Come, ye children, hearken unto me, I will teach you the fear of the Lord.*

12. *What man is he that desireth life*: and *loveth* many *dayes*: *that he may see good?*

13. *Keep thy tongue from evill, and thy lips from speaking guile.*

14. *Depart from evill, and do good: seek peace, and pursue it.*

In the third place, he giveth direction how a man shall live blessedly, by evidencing the sincerity of the fear of God in him, which is a grace inseparable from faith in God, manifesting it self in obedience to his commands. *Whence learn,* 1. There should be such mutual love and respect between the teacher and the people taught, as is between parents and children; yea, God in his servants offereth himself as a father ready to instruct his visible Kirk, as his children: *Come, ye children,* saith he, *and hearken unto me.* 2. The true fear of God is the way to live blessedly in this life; where misery most aboundeth, and this should be a motive to seek after this grace, for it is asked here, *What man is he that desireth life, &c?* and then the way to attain to it, is set down in some particulars of the fear of God, as the inseparable companions of faith in God. 3. The true fear of God must evidence it self by the fruits thereof, such as are the ruling of mans tongue, and of the rest of the outward man; eschewing whatsoever the Lord forbids, and endeavouring every good duty which God commandeth, and the keeping peace with all men so farre as in us lieth;

eth, for so doth the Prophets words bear, *vers.* 13, 14. This is the evidence of the fear of God in effect, when such outward works proceed from inward principles of saving grace.

Vers. 15. *The eyes of the Lord* are *upon the righteous: and his ears* are open *unto their cry.*

16. *The face of the Lord* is *against them that do evil, to cut off the remembrance of them from the earth.*

In the last place he presseth this Doctrine by shewing the priviledges of the righteous, and the miserable state of the wicked, setting the one against the other, in opposition thrice; In the first *learn*, It is a good means to keep our hearts in the fear of God, to consider the gain of godlinesse, and the dammage and danger of wickednes, as here they are set in opposition. 2. Such as have their eye upon God and his word, for righteousnesse and life, may be sure of the watchful eye of God on them, for their direction in their way, their consolation in their grief, and deliverance out of trouble; for, *The eyes of the Lord are upon the righteous.* 3. As the righteous lend their eares to Gods word, to his promises and precepts: so the Lord lendeth his eare to their supplications and desires, *His eares are open to their cry.* 4. On the other hand, as the wicked, who feare not God, set their face to do evil, and to transgresse Gods commands so God shall set his face against them, to be avenged upon them, *The face of the Lord is against them that do evil.* 5. The only happinesse which the wicked man seeketh, is to have riches, honour and pleasure in the earth, and to have his own name in estimation among men thereafter, and these things also, beside the losse of heaven shall be taken from him, and his temporal life withal; for *The face of the Lord is against them, to cut off, the remembrance from the earth.*

Verse 17. The righteous *cry, and the Lord heareth, and delivereth them out of all their troubles.*

18. *The Lord* is *nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.*

19. *Many* are *the afflictions of the righteous: but the Lord delivereth him out of them all.*

20. *He keepeth all his bones: not one of them is broken.*

21. *Evil shall slay the wicked, and they that hate the righteous shall be desolate.*

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Another opposition, of the good appointed for the godly, and the evill appointed for the wicked. *Wherein learn*, 1. The Lord putteth the godly to trouble, and by trouble putteth them to their prayers, and delayes answer till the need be great; and then they do cry to the Lord, and then he giveth evidence of his hearing, and sendeth deliverance; for, *The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.* 2. It is as true, as it may seem strange, that the Lord will press his owne so long with trouble till he break their heart, and kill their natural courage and confidence; for here are the godly described to be men of *a broken heart, and contrite spirit.* 3. Though the Lord so break the naturall confidence of his own, and so empty them (by trouble) of all conceit of their owne worth, wisdome or abilitie to deliver themselves out of trouble, that they may relie on God only; yet will he not withdraw himself from them, nor suffer them to perish in discouragement. *The Lord is near to them that are of a broken heart, and saveth such as be of a contrite spirit.* 4. Though the righteous, be the onely men in the world whom God loveth best; yet will he not only not exempt them from trouble, but also will exercise them with multitudes and varieties of troubles from his own hand immediately, from Satans temptations, from the malice of the wicked of the world, &c. *Many are the troubles of the righteous*; for thus will the Lord conforme the redeemed to their head, try, and traine them up in faith, and patient submission to Gods will; teach them to pray and wait on, and give proof of the sincerity of the grace given to them. 5. The godly

ly are as oft delivered, as they are troubled; either by removing of the trouble, or by giving ſtrength and patience to bear it, or comfort under it, and certaine hope of outgate from it; or by ending all troubles to them at once. *His troubles are many; but the Lord delivereth him out of them all.* 6. The Lord moderateth, weigheth, and meaſureth all the troubles of his own, what they ſhall ſuffer in their life and death, and leaveth it not to the will of the inſtruments of their trouble. *He keepeth all his bones; not one of them is broken.* This was true of Chriſt our Lord, of whom many things were prefigured, and propheſied in the Pſalmes; and in this amongſt the reſt, which ſheweth: That in the Pſalmes as the matter will ſuffer; Chriſt is much to be eyed, and more then *David*, of whom at firſt, the ſame ſeemeth to ſpeak chiefly. 7. As to the oppoſite ſtate of the wicked; *we learne*, That the wickedneſſe of the wicked, is both the meritorious cauſe, and the means alſo of the wicked mans deſtruction; *For evil ſhall ſlay the wicked.* 8. It is the marke of a wicked man, *to hate the righteous*, for his righteouſneſſe; and ſo is it ſet down here. 9. He that hateth the righteous, or the image of God in his neighbour, ſhall be guilty of all the conſequences of the enmity, and be deſtitute of comfort when he hath moſt need, *He that hateth the righteous, ſhall be deſolate.*

Verſe 22. *The Lord redeemeth the ſoul of his ſervants; and none of them that truſt in him ſhall be deſolate.*

The third oppoſition between the righteous and the wicked, is in relation to what is ſaid in the former *verſe*. *Whence learn*, 1. The wicked ſhall periſh in their ſinne, and for their ſinne; But the righteous ſhall not periſh in their ſinnes, nor for them; for, *Evil ſhall ſlay the wicked; but the Lord ſhall redeem the ſouls of his ſervants*, to wit, out of ſinne and miſerie. 2. As the wicked are ſervants of ſin, and ſerve an ill Maſter, and get an ill reward; ſo the godly are ſervants of righteouſneſſe, and have God for their Maſter, and ſhall have delivery and ſalvation for their reward, as the compariſon here ſet down ſheweth. 3. As the wicked who are deſtitute of faith in God, when they fall in trouble, want conſolation: So all the righteous, who are no other then ſincere Beleevers in God, ſhall have good company and conſolation in all their trouble, and never be left alone: for, *The haters of the righteous ſhall be deſolate, but none of them that truſt in God ſhall be deſolate.*

PSAL.

PSAL. XXXV.

This Psalme is a representation of Christs hottest contest with his adversaries, wherein they are about to do their worst against him, and his Kingdome; and he denounceth the hottest wrath of God against them, for their everlasting overthrow, set forth under the shadow of *Davids* contest with his irreconcileable enemies. Wherein he prayeth God to arise for him, *vers.* 1, 2, 3. and take order with his despiteful enemies, *vers.* 4, 5, 6, 7, 8. which as it may comfort the supplicant, so shall it serve also for Gods glory, *vers.* 9, 10. And a maine reason of which petition, is the unjust and ingrate dealing of his enemies with him, *vers.* 11, 12, 13, 14, 15, 16. Whereupon he reneweth his petition the second time, *vers.* 17, 18, 19. Pressing his former reason from the enemies unjust and insolent disposition, *vers.* 20, 21. and then reneweth his petition the third time for himself against his enemies, *vers.* 22, 23, 24, 25, 26. and for all the favours of his cause, *vers.* 27, 28.

Vers. 1. PLead my cause (*O LORD*) *With them that strive with me: fight against them that fight against me.*

2. *Take hold of shield and buckler, and stand up for my help.*

3. *Draw out also the spear, and stop* the way *against them that persecute me; say unto my soul, I* am *thy salvation.*

FRom his petition for himself; *Learne*, 1. Such as take part with God against his enemies, the Lord will take part with them against their enemies: If any plead against the Beleever by verball calumnies, and slanders, the Lord will be their party. If any will oppose the godly with violence, the Lord will oppose them: For this prayer of one of the godly, is as good as a promise to all, *Plead my cause, O Lord, with them that strive with me: fight against them, that fight against me.* 2. There is defence abundance to be found in God, against whatsoever the enemie can do; a shield and buckler in Gods hand, when he pleaseth to stand up and help. 3. The Lord can terrifie the enemy, so that he dare not assault the man whom God pleaseth to defend, and hold him off with long weapons, giving the enemie some other thing to do, then pursue his people: *He can draw out the spear, and stop the way against them that persecute the godly.* 4. He can quiet the hearts of his own in the midst of persecution, and make them fearlesse; in perswading them of their salvation everlasting at least, and this may fully satisfie, if the Lord *say unto their soule, I am thy salvation.*

Verse 4. *Let them be confounded and put to shame, that seek after my soul: let them be turned back and brought to confusion, that devise my hurt.*

5. *Let them be as chaffe before the winde: and let the Angel of the Lord chase* them.

6. *Let their way be dark and slippery, and let the Angel of the Lord persecute them.*

7. *For without cause have they hid for me their net* in *a pit, which without cause they have digged for my soul.*

8. *Let destruction come upon him at unawares, and let his net which he hath hid, catch himself: into that very destruction let him fall.*

From his petition against his enemies; *Learn*, 1. Shamefull disappointment shall they finde at length who intend to destroy the godly; *Let them be confounded and put to shame, that seek after my soul.* 2. Though the enemies of Christ and the godly, advance in the prosecution of their hurtfull devises, yet shall they

they be forced to retire with shame. *They shall be turned back, and brought to confusion, who devise their hurt.* 3. As the enemy hath pursued, so shall Gods wrath pursue him, and chase him, and drive him to perdition, *They shall be as the chaffe before the winde.* 4. Albeit there were no earthly man to pursue Christs enemies; yet avenging angels, or evil spirits shall be let forth upon them and their families, to trouble them, *Let the Angel of the Lord chase them.* 5. The Lord shall put them to such straits, as they shall not know what hand to turne to, what way to take, and in the way which they take, they shall fall, *Let their way be dark and slippery.* 6. When they are fallen in a mischief, the hand of the Lord shall be stretched out against them still; *Let the Angel of the Lord pursue them.* 7. Though the godly by behaving themselves innocently, cannot eschew the persecution of the wicked; yet innocent behaviour is a great ease to the conscience of the godly, a matter of encouragement to them in their addresses to God, and a great aggredging of the ditty of the enemy, as here twice, he saith, *Without cause they hid their net.* 8. Though the enemies of the godly do plot secret devices against them, yet not so secret, but God can give warning of it, and make it an errand for the godly, to pray to him, to disappoint the plot as is here imported; *They have hid for me their net in a pit.* 9. The wicked know not how to be sure of their prey, when they hunt for the life of the godly, *They prepare the net, and set it; they hide it, and they hide it in a pit.* 10. When the enemies of Gods people do least expect harme, then shall a mischief surprise them; *Destruction shall come upon them unawares.* 11. The very course which the enemy taketh against Gods Kirk and people, shall be the neareſt course to destroy themselves: *Let his net that he hath hid, catch himself; Into that very destruction let him fall.*

Verse 9. *And my soul shall be joyful in the LORD; it shall rejoyce in his salvation.*

10. *All my bones shall say, LORD, who is like unto thee, which delivereſt the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?*

He brings a reason of his prayer from the comfort which he should have, and the glory which God should have, by the

meanes. *Whence learn,* 1. It is a good reason to strengthen our hope to be heard, when our comfort and Gods glory may both be promoted, by the granting of our desire, as here we finde it. 2. The destruction of the enemies of the Kirk, is not a matter of rejoycing in mens destruction; but of rejoycing in the Lord, and in his wise manner of delivering of his people: *My soul shall be joyful in the Lord, it shall rejoyce in his salvation.* 3. In the estimation of the godly, the tongue is too little to magnifie the Lord for his mercies; for their desire is, that all the powers of the soul, and that all the parts of the body, even the bones which are least sensible in their own kind, might praise him; *All my bones shall say, &c.* 4. The Lord hath wayes wonderfull, others and moe then ever man conceived, whereby he can deliver his own in their lowest condition from their oppressors, when they are in the height of their power and pride, *Lord who is like unto thee? which deliverest the poor from him that is too strong for him, &c.* 5. Though before deliverance come, Faith has cause to say all that sense can say of Gods praises, after deliverance is come; yet when sensible experience of a hoped delivery is come, there is a more hearty and a more chearful manner of expressing of the Lords praises, then can be before it come, as the promise of the Prophet, to say, so and so, as is in the Text, after the delivery is come, doth import. 6. It is a sort of (as it were) ingaging of God to deliver; when the heart of the Beleever ingageth it self to glorifie God after the deliverie, for here the Prophet maketh use of this, promising praise towards this end.

Verse 11. *False witnesses did rise up: they laid to my charge things that I knew not.*

12. *They rewarded me evil for good: to the spoiling of my soul.*

13. *But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine owne bosome.*

14. *I behaved my self, as though* he had been *my friend* or *brother: I bowed down heavily, as one that mourneth* for his *mother.*

15. *But*

15. *But in mine adversity they rejoyced, and gathered themselves together*; yea, *the abjects gathered themselves together against me, and I knew it not*; *they did tear* me, *and ceased not.*

16. *With hypocritical mockers in feasts*: *they gnashed upon me with their teeth.*

He amplifieth that reason of his petition, taken from his enemies carriage, by laying before God their falshood and ingratitude. *Whence learn*, 1. The godly are subject, not only to be backbitten, and traduced privily, and slandered more openly; but also to be charged unjustly before Judges, and pursued criminally for their life without a cause, and to have false witnesse laid against them, that they may be condemned under colour of Law; this was found in effect by *David*, and Christ represented by him. *False witnesses did rise up*; *They laid to my charge things that I knew not.* 2. No bonds of nature or humanity will binde up the wicked from persecuting the godly, even to death, how well soever the godly have deserved of them, *They rewarded me evil for good, to the depriving me of my life.* 3. True love is best known, as by rejoycing at anothers well-fare, so by grieving for his grief, *When they were sick, my clothing was sack-cloth.* 4. Hearty prayer also for any man, is a token of unfeigned love to a man, specially when prayer and fasting are joyned together for them, *I humbled my soul by fasting.* 5. When the expressions of grief, by words or teares in prayer for any, waken up the affection, yet more to pray ardently for them; It is yet a farther token of unfeigned love of them for whom we pray. *My prayer (saith he) returned into my bosome*; which is as much as my expressions in prayer, in sighes, affectionate words and teares, affected my heart, *Lament.* 3.49, 51. with new motions of earnest dealing for them. 6. True Christians affection to their enemies, is able to affect the soul, as much to the seeking their welfare, and commiserating their miserie, as the naturall affection of a naturall man can affect him toward friends and kinsfolk, in neerest natural relations unto him; for *David* saith, *I behaved my self as though he had been my friend or brother*; *I bowed down heavily, as one that mourneth for his mother.*

Vers. 15. *But in my adversity they rejoyced, and gathered themselves together*; yea, *the abjects gathered themselves together against* me, *and I knew it not; they did tear me, and ceased not.*

16. *With hypocritical mockers in feasts: they gnashed upon me with their teeth.*

From the evil meeting which he received of his enemies; *Learn,* 1. Many of those that pretend great friendship to the godly in time of prosperity, may not only turn their back upon them, in time of adversity, but also turn to be their open enemies, and rejoyce in their calamity; *But in my adversity*, saith he, *they rejoyced.* 2. The troubles of the godly do draw the wicked into a more neer union amongst themselves, as it were congratulating one another in their sinful courses, and strengthening one another, *They gather themselves together.* 3. Base rascals who have nothing to commend them, save meerly their hatred of Gods people, and of their piety, will get respect amongst the enemies of Christ, and of his people, for that very reason, because they hate the godly, and will be admitted in the fellowship of ring-leading enemies; *Yea the abjects gathered themselves together against me.* 4. In the meeting of the wicked among themselves, Christ and his followers have their name torne and rent in pieces continually, with calumnies and slanders, which possibly come not to their ears, half of them: *They gathered together, and I knew it not: they did tear me in pieces, and ceased not.* 5. Sad taunts and scoffes of pretended holy men, jearing at true piety, is no smal part of the persecution of Christ, and of his followers; for here amongst the rest are *hypocritical mockers.* 6. When the wicked without fear do fill and stuffe their belly in their feasting in the time of the Kirks trouble: Their scoffes and their jests, yea and their bloody expressions of cruelty against the godly, are the most relishing sauce of their banquets: *With hypocritical mockers in their feasts, they gnash upon me with their teeth.*

Vers. 17. *Lord, how long wilt thou look on? rescue my soul from their destruction, my darling from the Lions.*

18. *I will give thee thanks in the great Congregation: I will praise thee among much people.*

19. *Let*

19. *Let not them that are mine enemies wrongfully rejoyce over me:* neither *let them wink with the eye, that hate me without a cause.*

20. *For they speak not peace: but they devise deceitful matters against them that are quiet in the land.*

21. *Yea, they opened their mouth wide against me,* and *said, Aha, aha, our eye hath seen it.*

He repeateth his petition for delivery from his enemies the second time, and presseth the same reason taken from the insolent and cruel disposition of the enemy. *Whence learn,* 1. The time of trouble and persecution of the godly may continue much longer then the godly did expect, in which case as they must waite on patiently, till the Lord put to his hand to relieve his Kirk, and punish their enemies; so they may ease their heart, in laying their earnest longing to be delivered, before the Lord, and say, *Lord, how long wilt thou look on?* 2. As it is lawful to lament the Lords seeming long delay to help us, so we must not complain too soon; for before *David* uttereth this, *how long,* he is long in trouble, and in danger of his life, by unreasonable and beastly *cruel* men, and is altogether destitute of all means of relief, as his prayer testifieth, *Rescue my soul from their destructions, my darling from the Lions.* 3. The godly by faith in the deepest danger, may see their delivery, in their sadest and darkest sorrow, yea may behold the light of consolation coming; in their banishment, may behold their liberty, and see their fellowship with the Saints; and in the midst of complaints, may promise to themselves reasons of praise, and the payment of their vowes made to God, as here we see in the midst of this sad condition the Prophet saith, *I will give thee thanks in the great congregation: I will praise thee among much people.* 4. It augmenteth the grief of the godly, to see the wicked take advantage of their trouble, and mockers of Religion to rejoyce over their sufferings in a good cause; and they may heartily deprecate this evil, that it may not at least, last long; *Let not those that are my enemies rejoyce over me.* 5. The less cause of provocation of our enemies be given to them by us, the greater is the hope of delivery, and the readier shall be our help from God, and the less cause shall be to the enemy to wink with the eye, as witty well-

pleased

pleased scoffers do, when they get their will; *Neither let them wink with the eye*, saith he, *that hate me without a cause*. 6. Albeit godly mens quiet carriage in the land, where they live, will not save them from the hostile speeches, and malicious plottings of their adversaries against them, yet shall their quiet behaviour speak to God for them, and against their enemies, and make a speedy mischief come upon them from the Lord; for to this purpose he saith, *They speak not peace, but they devise deceitful matters against them that are quiet in the land*. 7. The enemies of the Kirk are a base generation, taking pleasure and sport in the miseries of the godly, who do not injure them, yea are a vain and insolent generation, triumphing over the weakness of the innocent, when they are in low condition, and in the case of suffering, which common humanity, and ordinary generosity doth abhor, *They opened their mouth wide against me, and said, Aha, aha, our eye hath seen it*.

Vers. 22. This *thou hast seen*: (*O LORD*) *keep not silence: O Lord, be not far from me*.

23. *Stir up thy self, and awake to my judgement, even unto my cause, my God, and my Lord*.

24. *Judge me, O LORD my God, according to thy righteousness, and let them not rejoyce over me*.

25. *Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up*.

26. *Let them be ashamed and brought to confusion together, that rejoyce at my hurt: let them be clothed with shame and dishonour, that magnifie* themselves *against me*.

He reneweth his petition for himself and against his enemies the third time. *Whence learn*. 1. Such as feed their eyes upon the miseries of others, and specially on the miseries of the godly, the Lord shall not wink at their wickedness, but make it appear, that he hath marked their cruelty, that he may punish it exemplarly; for after the enemies crying out, *our eyes have seen*, the

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Prophet addeth, *This thou hast seen, O Lord, be not silent.* 2. The hardest condition that can befall a believer, is a tolerable case and condition; if God draw neer to his soul though for all the remedy that *David* craveth, till the outgate come, is this, *O Lord, be not far from me.* 3. Though the Lord for a time suffer his own to lie under foot oppressed, yet for his justice sake, and for his covenants sake, he will justly determine the controversie, and clear his own servants, *He will stir up himself to do judgement, and decide their cause.* 4. In the decision of the controversie between the godly & their enemies, the cause of the godly shall get no wing, but be declared to be righteous, & the enemies shall have no matter to rejoyce in. *He shall judge the godly according to their righteousness, and shall not suffer the wicked to rejoyce over them.* 5. When the enemies of the Kirk have laid their last reckoning of the issue of their bloody course against the godly, they shall see the matter to go otherwayes then they would or expected on both hands. They shall not have cause to say, *So would we have it, or we have swallowed them up.* They are too too pretious a morsel for them to devour. 6. Shame and confusion, dishonour and disgrace on all hands shall be upon one, and upon all Christs enemies, who seek the detriment of his cause, and to have gain to themselves, by opposing of him, and his cause in his peoples hand; for this prayer against them shall still speak effectually, *Let them be ashamed and brought to confusion together, and let them be cloathed with shame and dishonour,* &c.

Vers. 27. *Let them shout for joy, and be glad that favour my righteous cause; yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servants.*

28. *And my tongue shall speak of thy righteousness,* and *of thy praise all the day long.*

As *David* prayeth for himself, so he prayeth for all the favourers of his righteous cause, as the type of Christ, whose spirit spake by him, for the edification of the Kirk in all times coming. *Whence learn,* 1. It is one mark of godliness amongst many other, to befriend the cause of Christ, and to further it in the person of his Saints suffering for righteousness, with their best affection; for here they are described by being *the favourers of the righteous cause.* 2. In the persecution of the godly for the cause of Gods truth and true Religion, all the godly are concerned, and as they partake

partake of the sufferings with others under Christ the head, so shall they partake of the joy of the victory, and outgate which shall be exceeding joyful at last; *Let them shout for joy and be glad*, (saith the type of Christ) *that do favour my righteous cause*. 3. The troubles of the godly are not so many, but room is left for sometimes prosperity; *for God loveth the prosperity of his servants*, to wit, as it may conduce to his purpose, and their good. 4. When any of the godly are delivered from their persecutors, all the rest of the godly are bound as they understand of it, to set forth the power of God, and his love and bounty manifested and forth coming to his people: *Let them say, Let the Lord be magnified, who hath pleasure in the prosperity of his servant.* 5. Whatsoever opposition the enemies of Christ, and of the godly shall make, Christ shall keep up the open profession of true Doctrine, which manifesteth the righteousness of God; leading men to eternal life, and bringing glory to God; for this is the undertaking of the type, and of Christ represented by him, after the hottest contest between him and the wicked enemies, *My tongue shall speak of thy righteousness, and of thy praise all the day long.*

PSAL. XXXVI.

To the chief Musician. A Psalme *of* David, *the servant of the* LORD.

This Psalme hath three parts. In the first *David* sets down the perverseness of the wicked in their sinful course and devices against the godly and himself, *ver.* 1, 2, 3, 4. In the second, he comforts himself, and doth settle his faith on the praises and properties of God, *ver.* 5, 6, 7, 8, 9. In the third he prayeth in the behalf of Gods children, and for himself, to be delivered from the wicked *ver.* 10, 11, 12.

FRom the inscription, *Learn*, That to be a servant of the Lord is an honour, and a priviledge above all earthly priviledges; and by giving a sweet testimony to the conscience,

it

it doth season every condition of life, more then any earthly advantage can do.

Verse 1. *The transgression of the wicked saith within my heart*, that there is *no fear of God before his eyes.*

2. *For he flattereth himself in his own eyes, until his iniquity be found to be hateful.*

3. *The words of his mouth* are *iniquity and deceit: he hath left off to be wise*, and *to do good.*

4. *He deviseth mischief upon his bed, he setteth himself in a way* that is *not good: he abhorreth not evil.*

FRom his observation of the carriage of the wicked; *Learn*, 1. Albeit all the world cannot be discerned to be graceless and unconverted, yet the lewd life of some may speak their being in the state of corrupt nature unconverted, to the conscience of a discerning man, *For the transgression of the wicked saith in my heart, that there is no fear of God before his eyes.* 2. It is not the imperfection or short coming in the fear of God, but the being destitute of it altogether, that proveth a wicked man, *There is no fear of God before his eyes.* 3. As a man that feareth God is watchful over his own wayes, and censorious of himself; so the man that feareth not God is secure and well pleased with his own doings, *He flattereth himself in his own eyes.* 4. As the man that feareth God laboureth to informe his conscience well, that he may not commit iniquity; so the man that feareth not God, doth gull and deceive his own conscience, till he have gotten the iniquity accomplished, and it be now made open in its own colours, *He flattereth himself in his own eyes, till his iniquity worthy to be hated be found, or his iniquity be found to be hateful.* 5. As the man that feareth God will discern the sin in himself, whereof he is in danger, before any man perceive it; so the man that feareth not God, will not see his own sin, no not when any that looks upon his way may see it, *He flattereth himself in his own eyes, till his iniquity be found to be hated.* 6. As the man that feareth God makes conscience of his speeches, and will be loath to cover sin with vain pretences and excuses,

but

but rather will confeſs it. So the man that feareth not God, will not ſtand, what pretence he uſeth, for doing of iniquity, nor what excuſe he maketh for the iniquity, when it is done, for deceiving both others and himſelf. *The words of his mouth are iniquity and deceit.* 7. As the man that feareth God, by all means ſtriveth that he may grow wiſer and holier, ſo the man that fears not God, will miſregard, and caſt off the means of wiſdome and holineſs, *He hath left off to be wiſe, and to do good;* whatſoever he ſeemed to have before, he goeth back even from that more and more. 8. As the man that feareth God, communeth with his heart upon his bed, that he may not ſin, no not in his heart: So the man that feareth not God, deviſeth how he may plot and perform ſin willingly, *He deviſeth miſchief on his bed.* 9. As the man that feareth God doth abhor that which is evil, and laboureth to be ſure that the way he is upon is good: ſo the man that feareth not God, taketh no farther notice of what he doth, then what is moſt for his purpoſe, and neither abhorreth what he would be at, becauſe it is evil, nor affecteth it, becauſe it is good; but having digeſted his purpoſe, by meditation and reſolution, he goeth on obſtinately, *He ſetteth himſelf in a way that is not good;* he abhorreth not evil, and ſuch were *Davids* enemies, and ſuch will be the enemies of Chriſt and his people.

Verſ. 5. *Thy mercy* (*O LORD*) is *in the Heavens*, and *thy faithfulneſs* reacheth *unto the clouds.*

6. *Thy righteouſneſs* is *like the great mountaines: thy judgements* are *a great deep; O LORD, thou preſerveſt man and beaſt.*

7. *How excellent* is *thy loving kindneſs, O God! therefore the children of men put their truſt under the ſhadow of thy wings.*

8. *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe: and thou ſhalt make them drink of the river of thy pleaſures.*

9. *For with thee* is *the fountain of life: in thy light ſhall we ſee light.*

The ſecond part of the Pſalm, wherein *David* comforteth himſelf

self in God, and setleth his faith on the praise-worthy properties of God. *Whence learn,* 1. The turning of the believers eye of the wickednes of their adversaries, and looking to Gods goodnes, and wise dispensation, will comfort his heart against all that the enemy can do, and set him on work toward godlines, so much the more as he perceiveth atheisme in them; for when *David* had painted out his enemy, he falleth to the praising of God, saying, *Thy mercy, O Lord, is in the Heavens.* 2. Albeit the carriage of the wicked toward God, and the godly, doth tend to obscure Gods glory, in the point of justice toward the one, and point of mercy toward the other; yet the works of creation, and the constant goverment thereof, shall bear witnes of the constancy of Gods *mercy* and *faithfulnes*, and *righteousnes*, and *judgement*, as here is shewen. 3. Though the effects of Gods mercy should not appear to the believer on earth yet faith will see them in their fountain and cause, *Thy mercy O Lord* (saith the believer) *is in heaven.* 4. Let Gods works and his word be compared together, and the truth of his promises and threatnings, shall be so traced, and seem to be true, as shall satisfie us, and let us see so far till one eye can follow no farther, *Thy faithfulnes reacheth unto the clouds.* 5. Whatsoever carnal reason may judge of Gods dispensations towards the godly, and the wicked; yet his holines and justice is firme and unchangeable, *Thy righteousnes is like the great mountains.* 6. Albeit we cannot see thorow matters, nor reconcile cros cogitations, sometimes offered from the grounds of faith on the one hand, and from the effects of providence offered by sense on the other hand, yet must we remember that God is wiser then we, and his deep draughts are past finding out by us, *Thy judgements are a great deep.* 7. This one consideration of Gods course of kindnes to his own creatures, making his Sun to shine, and his raine to fall on his enemies, as on his friends, may quiet our mind, concerning Gods sparing for a time the wicked, and liberal dealing with them, *O Lord, thou preservest man and beast.* There is a course of commune preservation, and kindnes running toward all. 8 Over and above common kindnes, there is a more intire, special, and precious love and kindnes toward believers in God, which is inexpressible and wanteth comparison, *How excellent or precious is thy loving kindnes, O God!* saith *David*, speaking of this. 9. The belief of Gods readines to let forth this love, may and should, and doth animate men to draw neer unto him, albeit they have as yet no experience of the fruites of it, *Therefore the children of men that put trust under the shadow*

dow of thy wings. 10. The Lord without exception of any, to whom he sendeth the Gospel, and without exception of any, within the visible Kirk, doth offer to be reconciled through Christ Jesus, to every man who shall flie in to the propitiatory and mercy-seat erected in Jesus Christ, who is God incarnate according as he was holden forth in the figure of the golden Ark of the Covenant, and stretched forth wings of the Cherubims, as is here said, *Therefore the children of men put their trust under the shadow of thy wings.* 11. Such as do not give the lie to God, when they find not at first, what they hoped for, but do indeed believe in his word, and wait on till he make his word good to them; such as do not tempt or take essay of God, as if they would see what believing may do, and then do quit their gripes if their expectation be not answered, but do indeed trust God upon his word, and do resolve to die with the grip in their hand, of his freely offered Covenant of grace in Christ, & of his promises made to them that flie to him for refuge, shall be sure to be in more respect with God, then common subjects, They shall be Domesticks of his house, of the houshold of faith, to whom God shall keep a table furnished for spiritual life unto them, he shall make them now and then, when it is meet time for the hungry to feed abundantly and to be satisfied, *They that put their trust under the shadow of thy wings, shall be abundantly satisfied with the fatness of thy house.* 12. In the use of the means and holy ordinances of God given to his Kirk, God shall make the man, that indeed giveth him credite upon the word of his grace, sensibly feel the joy of the holy Spirit, to be unspeakable and full of glory, and that there are greater contentments to be found for a mans soul, in God reconciled through Christ, then the world can yeeld beside, for *Thou shalt make them drink of the rivers of thy pleasures.* 13. Whatsoever can be found in the creature, even when God blesseth the use thereof to his own children, is but a drop from the Ocean, is but a little water out of the well, in comparison of what a believer will see and feel to be in God reconciled through Christ, *For with thee is the fountaine of life.* 14. No light save the light of Gods revealed word in holy Scriptures for the mirrour, no light but the light of Gods Spirit illuminating the soul looking upon the mirrour, can make a man understand, or believe or sensibly discern the wisdome, comfort, and felicity, which is held forth to his Kirk in his ordinances, and felt in himself by experience, *In thy light* (saith he) *shall we see light.*

Verse 10

Verſ. 10. *O continue thy loving kindneſs unto them that know thee, and thy righteouſneſs to the upright in heart.*

11. *Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.*

12. *There are the workers of iniquity faln: they are caſt down, and ſhall not be able to riſe.*

The laſt part of the Pſalme, wherein he prayeth for all believers himſelf being included, and then for himſelf in particular. *Whence learn,* 1. The true mark of a godly man ſtandeth in the conjunction of faith in God with ſincere ſtudy of obedience to him; for, *He is the man that knoweth God, and is upright in heart.* 2. Albeit what the believer hath found in God by experience, he may exſpect it ſhall be continued unto him, both for his entertainment by God, and defence and deliverance in his righteous cauſe from his enemies; yet muſt he follow his confidence with prayer, *O continue thy loving kindneſs unto them that know thee, and thy righteouſneſs to the upright in heart.* 3. As we have no right to any benefit, but in ſo far as we are of the number of upright hearted believers, ſo ſhould we ſeek every benefit we would have, as being of this number, and as ſeeking that others may be ſharers with us, as *David* doth here: It is the Lord only who can divert proud perſecuters, that they hurt not his children, and it is the Lord onely who can keep his children in the courſe of faith and obedience, when the wicked employ their power again them. Therefore doth *David* pray, *Let not the foot of pride come againſt me, and let not the hand of the wicked remove me.* 5. The ruine of the enemies of the godly is as certain as if it were already paſt, yea faith may look upon it through the proſpect of the word of God, as if it were to be ſeen and pointed out to others to behold with their eyes, *There are the workers of iniquity faln.* 6. The fall of the wicked is not like the fall of the goldly, for though the godly fall ſundry times, yet they recover their feet again, but a fall is prepared for the wicked, after which they ſhall not recover themſelves, *They are caſt down, and ſhall not be able to riſe.*

PSAL. XXXVII.

This Psalme tendeth to guard the godly against the ordinary tentation unto envey, emulation, fretting, and discouragement in the way of godlines, arising from the temporal prosperity of the wicked, and that by eight directions or counsels from the Lord, each of them confirmed by reasons: most of which are comparisons of the blessed estate of the godly at the worst, with the estate of the wicked at their best. The first direction or counsel, *ver.* 1, 2, the second, *ver.* 3, the third, *ver.* 4, the fourth, *ver.* 5, 6, the fifth, *ver.* 7, the sixth, *ver.* 8, 9, 10, 11, 12, to *ver.* 26. the seventh, *ver.* 27, to *ver.* 33. The eight direction, *ver.* 34, to the end.

Verse 1. *Fret not thy self because of evil doers, neither be thou envious against the workers of iniquity.*

2. *For they shall soon be cut down like the grass: and wither as the green herb.*

THe first direction is to beware of fretting at, or envying of the prosperity of the wicked, because their prosperity is but temporal. *Whence learn,* 1. Wicked men may be in a more prosperous condition in the world, then the godly, and oftentimes, yea and for the most part are; for this is presupposed here as an ordinary tentation in all ages and places. 2. Albeit carnal reason and suggestions of Satan and corrupt nature, do from the prosperity of the wicked, and the ordinary troubles of the godly, furnish tentations unto the godly, to be male-contents with Gods dispensation, yet should the godly take heed that they be not overcome by, or yeild in any sort to this tentation, *Fret not thy self*

self because of evil doers. 3. As tentation to male-contentment maketh assaults on the one hand, to render the godly weary of well-doing, so tentation to emulation of the wickeds course, and following of their way, assaulteth on the other hand, but should no way get place, *Neither be thou envious against the workers of iniquity.* 4. If it were well considered that all the prosperity of the wicked is but in things concerning the outward mans back and belly, and that this prosperity is but temporal, and oft-times of shorter continuance then a mans own brittle life, there should be no ground of envy found therein; for, *They shall soon be cut down like grass, and wither like the green herb.*

Vers. 3. *Trust in the LORD, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.*

From the second point of Gods counsel and direction, *Learn,* 1. Holding fast the Covenant of Grace made with God, through Christ, and studying to bring out the fruits of faith, in obedience to Gods command, is a sovereign remedy against male-contentment with a mans own condition, and against envying of the wicked, *Trust in the Lord, and do good.* 2. Continuance in the faith, and obedience of God, whatsoever tentation we meet with, is the surest way to have Gods blessing in this life, and to have heaven, (represented by Canaan) after this life; *Trust in the Lord, and do good, so shalt thou dwell in the land.* 3. The upright believer in God is the only man that gets the right use of the creature, and in whose cup the true juice of Gods benefits being pressed out, is poured, whose bread is dipped in oil, and in whom spiritual life is constantly entertained, *Verily thou,* that is, such a man, *shalt be fed.*

Vers. 4. *Delight thy self also in the LORD, and he shall give thee the desires of thine heart.*

From the third direction to ward off the tentation, *Learn,* 1. The godly man hath warrant to make God the object of his delight, who being reconciled to the believer through the mediatour, is become the believers own in whom he may continually rejoyce; but the object of the ungodly prosperous mans delight, is but

some creature or temporal trifle; for to the believer it is said, *Delight thy self in the Lord.* 2. Though the believer be rich in his rights, yet he is slow to make use thereof, and hath need to be stirred up to take possession, *Delight thy self.* 3. If the believer shall make use of his Covenant-right, and interest in God, and set his affections upon him, he shall finde such solid contentment and satisfaction in God, as he shall not envy the condition of the most prosperous wicked man in the world; for it is said, *Delight thy self in the Lord, and he will give thee the desire of thy heart.* And certainly the forgetting or not hearkening to this direction, is the cause of our being male-contented with our lot, and of our envying of the wicked.

Vers. 5. *Commit thy way unto the* LORD: *trust also in him, and he shall bring* it *to pass.*

6. *And he shall bring forth thy righteousness as the light, and thy judgement as the noon-day.*

From the fourth direction; *Learn,* 1. When we bear the burden of our own affairs our selves, & are chastised with anxiety and want of success, and with envying the ungodly who prosper better then we do, the best remedy is first to do our duty, as we are inabled in the use of the means, then cast the care of the success over on God as the plow-man doth when he hath harrowed his land, and let the burden of it rest on God, and let us not take it off him again, but put our mind to rest, resolved to take the harvest in good part, as he shall send it; *Commit thy way unto the Lord, trust also in him.* 2. The man who followeth this direction, shall come to speed best in his affaires; because God shall do that, wherewith the man shall have reason to be satisfied; for that which he would have done, or what is better, shall be effected, *Commit thy cause unto the Lord, and he shall bring it to pass* 3. It is possible that the godly following this counsel, may be misreported of, and both lose his labour and estimation among men, yet it shall not be long so; for, *God shall bring forth thy righteousness as the light.* 4. Albeit the godly and his cause may be obscured by a shorter or longer winter-night of trouble, as shall please God to appoint, yet shall he and his cause and integrity be found absolved by God in due time, *he shall bring forth thy judgement* or decree of absolution as the noon-day.

Vers.

Verſ. 7. *Reſt in the LORD, and wait patiently for him: fret not thy ſelf becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſs.*

From the fifth direction; *Learn*, 1. The victory over this tentation to envy the wicked, is not gotten at firſt, nor by carnal reaſon, but by faith in God, and patient waiting on him, *Reſt on the Lord, and waite patiently for him.* 2. As the tentation unto fretting is very preſſing, when we ſee the wicked get ſo much of their will, ſo much of their purpoſe brought to paſs: ſo we have need to be preſſed again and again to reſiſt this tentation; Therefore is it ſaid again, *Fret not thy ſelf becauſe of him who proſpereth in his way, or becauſe of the man that bringeth wicked devices to paſſe.*

Verſ. 8. *Ceaſe from anger, and forſake wrath; fret not thy ſelf in any wiſe to do evil.*

The ſixth direction is to curb this tentation, in caſe it hath already defiled and fired a mans ſpirit, leſt it break out, and make the believer put forth his hand to iniquity. *Whence learn*, 1. The inſolency of the Wicked is ſuch, and their provocation of the godly oft-times ſo great; that their ſpirits are much ſtirred and kindled with indignation, and thoughts of private revenge, yet muſt not this paſſion prevaile with the godly, but ſhould be ſtriven againſt; *Ceaſe from anger, and forſake wrath*; vengeance is the Lords, he will repay. 2. The godly ſhould eſchew the motions of fretting, anger, envy againſt the wicked; and if anger enter, he muſt ceaſe from it; if it urge it ſelf on him with pretences of reaſon or violent impulſion, he muſt *forſake it*, but by any means he muſt keep this tentation within doors, that it drive him not to break forth to a compleated ſin in action and doing of wrong, *Fret not thy ſelf in any wiſe to do evil.*

Verſe 9. *For evil doers ſhall be cut off: but thoſe that wait upon the LORD, they ſhall inherit the earth.*

The Prophet preſſeth this direction by ſundry reaſons; and in

special by six comparisons of the Lords way and purpose about the wicked and the godly, how prosperous soever the wicked may be for a time, and howsoever the godly may be afflicted and exercised for a time. The first comparison is in this verse. *Whence learn,* 1. If any who pretend to be godly, shall by the foresaid tentation forsake the way of godliness, and follow the way of the wicked, they shall have the reward of the wicked for the changing of their way, *For evil doers shall be cut off.* 2. It is not the present condition whereinto men are, which is to be looked unto, but what shall become of them at length; for all the prosperity of the wicked is blasted with this one sentence of the supream Judge, *Evil doers shall be cut off.* 3. Albeit the godly be kept in some hardships for a time as young heirs in their minority; yet shall their inheritance in heaven (represented by the land of *Canaan*) be reserved unto them; and in the mean time by their heirship in Christ, they have solid right to what portion in this world God doth allow them, they have the use thereof with a good conscience, and remaine on the earth as long as God hath service for them, however the wicked would thrust them out of the world as unworthy of it, and if they be banished out of one countrey, they know the *earth is the Lords and the fulness of it,* and they live more contentedly in that condition, then the wicked do live in their nest; for, *They that wait on the Lord shall inherit the earth.*

Vers. 10. *For yet a little while, and the wicked shall not* be: *yea thou shalt diligently consider his place, and it* shall *not* be.

11. *But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.*

From the second comparison of the wicked and the godly; *Learn,* 1. We must not pass sentence suddenly, to absolve their way who are prosperous, or to condemne their way who are crossed; but we should wait upon Gods word, till God from heaven manifest his judgement about both, which shall not long be delayed in regard of the wicked; for, *Yet a little while, and the wicked shall not be, yea thou shalt diligently consider his place, and it shall not be.* 2. Submission unto Gods dispensation alayeth all troubles, and enlargeth the good of every benefit; and a good construction of Gods dealing with us, bringeth much peace and quietness of minde with it, and enricheth our portion, *The meek shall inherit the earth, and shall delight themselves in the abundance of peace.*

Verse

Verse 12. *The wicked plotteth against the just, and gnasheth upon him with his teeth.*

13. *The Lord shall laugh at him; for he seeth that his day is coming.*

14. *The wicked have drawn out the sword, and have bent their bowe, to cast downe the poor and needy, and to slay such as be of upright conversation.*

15. *Their sword shall enter into their own heart, and their bowes shall be broken.*

The third comparison of the wicked and godly looseth a doubt, when the godly cannot get livelihod in their mean condition, in presence of the wicked, but their life is also in peril by their plotting, for effectuating the destruction of the godly. *Whence learn,* 1. The godly have to do, not only to wrestle against the thriving condition of the wicked, but also with their deadly hatred: *The wicked plot against the righteous, and gnasheth upon him with his teeth.* 2. The godly must make the Lord to be partie to the wicked, and must oppose his justice, power and wisdome to the enmity of the wicked; for albeit the godly be forced to mourne at their threatning, yet their plotting and prarling against the godly, as if they could do any thing of themselves, is ridiculous, *The Lord shall laugh at them.* 3. If the godly did consider of the wicked, as the word of the Lord speaketh of them; they might look upon their boasts, as on the brags of a man upon the scaffold; ready to be executed: For, *God seeth his day is coming.* 4. The godly must resolve to bear the open violence also of the wicked, and to be made as butts for their arrowes, and sheathes for their swords, which is more then their words: For, *The wicked have drawn out their sword, and bent their bowe.* 5. Before deliverance come unto the godly, they shall finde themselves in a weak condition, for any thing they can do for themselves; for here they are poor and needy; and the wicked thinks *to cast them down.* 6. Those are the truly godly, and the objects of the wickeds malice; who for their inward condition depend on God in the sense of their poverty and needinesse, and with all are of *an upright conversation*, as they are here described. 7. When the wicked are most neer to do a mischief to the Lords people, then is a mischief most near unto them; *Their sword shall enter into their own heart, and their bowe shall be broken.*

Verse 16. *A little that a righteous man* hath, is *better then the riches of many wicked.*

17. *For the armes of the wicked shall be broken: but the Lord upholdeth the righteous.*

The fourth comparison of the godly and wicked, looseth another doubt about the wealth and power of the wicked. *Whence learn,* 1. The oddes between mens livings and meanes of livelyhood stands not in more or lesse abundance of worldly goods, but in Gods blessing, which because it accompanieth the provision of the godly, have they lesse or have they more; therefore *A little that one righteous man hath, is better then the riches of many wicked.* 2. The little something of the godlies provision is made to subsist for the poor mans standing, while the power and wealth of the wicked cometh to nothing; *For the armes of the wicked shall be broken: but the Lord upholdeth the righteous.*

Verse 18. *The LORD knoweth the dayes of the upright; and their inheritance shall be for ever.*

19. *They shall not be ashamed in the evill time; and in the dayes of famine they shall be satisfied.*

20. *But the wicked shall perish, and the enemies of the Lord* shall be *as the fat of Lambs: they shall consume into smoake, they shall consume away.*

From the fifth comparison of the godly and wicked; *Learn,* 1. The godly have two advantages above the wicked, one in this life, another in the life to come. For the first, all the vicissitudes of dangers and daily necessities of the godly are taken notice of in a speciall way by God, choosing and weyling to them exercises for their condition, moderating them in their measure and time, seasoning them with mixture of consolation, turning them to their best; furnishing all necessaries to bear out their exercises, and sending particular deliverances one after another: *For the Lord knowes the dayes of the upright.* As for the next life, he hath reserved for them an inheritance of constant blessednesse never to be taken from them: *Their inheritance shall be for ever.* 2. Albeit the Lord will not exempt the godly from sharing in

common

common calamities with the wicked, yet shall they have the evidences of Gods favour to them in the time of trouble, and shall not be disappointed of the kindnesse promised by God, and expected by them: *They shall not be ashamed in the evil time.* 3. Whatsoever scant or inlack be of creature-comfort, the godly shall be supplied to their reasonable satisfaction: *In the dayes of famine they shall be satisfied.* 4. When the wicked are most liberally dealt with, it is but a feeding of them like beasts to the slaughter, all their glory shall vanish, and they themselves shall be destroyed in Gods wrath: *But the wicked shall perish, the enemies of the Lord shall be as the fat of Lambs, they shall consume into smoake, they shall consume away.*

Verse 21. *The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.*

22. *But such as be blessed of him, shall inherit the earth, and they that be cursed of him, shall be cut off.*

From the sixth comparison. *Learn*, 1. In the midest of the wicked mans wealth, he is oft times wanting, as if he were a poor man; if he have much wealth, he hath much to do with it, and many times is unable to defray his charges without borrowing; and when he has borrowed, he is either unable or unwilling to pay again, and so is but a miserable wretch with all he hath, or he is a profuse prodigall and deceiver of his creditors: *The wicked borroweth, and payeth not again.* 2. On the contrary, the righteous man by his godly behaviour, manageth the little which God giveth him so well, as he needeth not to borrow; he wanteth not for any good work which God calleth him unto, and is able to supplie others necessities: *The righteous sheweth mercy, and giveth.* 3. The blessing of God on the godly, maketh the oddes betwixt them and the wicked, for it is to him as good as the inheritance of the whole earth; but Gods curse rooteth the wicked man out of the earth; for *Such* (saith he) *as be blessed of him, shall inherit the earth; and they that be cursed, shall be cut off.*

Verse 23. *The steps of a* good *man are ordered by the*

the Lord: and he delighteth in his way.

24. *Though he fall, he shall not be utterly cast down; for the LORD upholdeth* him *with his hand.*

25. *I have been young, and* now *am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*

26. *He is ever mercifull, and lendeth; and his seed is blessed.*

He closeth the confirmation of the sixth direction with enumerating sundry priviledges of the godly; of some whereof, he made observation in his own time. *Whence learn,* 1. The priviledges of the godly are so great, as should content him, albeit his outward prosperity and wealth be not such as he conceiveth the wicked to have; for God teacheth the godly how to behave himself in his particular actions, prudently and holily: *The steps of a good man are ordered of the Lord,* he approveth the course the godly man keepeth; *He delights in his way.* Though the godly man through infirmity fall into a sinne, or by his sin draw on a calamity on himself, yet the Lord recovereth him again; *Though he fall, he shall not be utterly cast down;* and that he perish not when he falleth, the Lord shall preserve him by holding a grip of him; *The Lord upholdeth him with his hand.* 2. Albeit the Lord will not exempt the godly from poverty, nor yet their seed; albeit we presuppose the children be godly also, if he think it good to exercise them so; yet the Lord hath made the examples of such miserie so rare, as a man of good yeares could observe few or none of them beggers; specially in the Prophets time, when God by external benefits, was training his people to the hope of spirituall things, as *David* here testifieth. 3. It is a gift of God to use whatsoever a man receiveth of God, so as others be helped thereby; *The godly is ever mercifull and lendeth.* 4. The readiest way to bring a blessing to a mans house and posteritie, is to be godly himself; for, *The godly mans seed is blessed.*

Verse 27. *Depart from evil, and do good, and dwell for evermore.*

28. *For the Lord loveth judgement, and forsaketh*

not

not his Saints, they are preserved for ever: but the seed of the wicked shall be cut off.

29. *The righteous shall inherit the land, and dwell therein for ever.*

From the seventh direction, and the reasons thereof teaching how to guard against fretting at, and envying of the prosperity of the wicked; *Learn,* 1. To meet an injury with another injury, or to recompence evil for evil, or to forbear to do good where it is not deserved, is not the way to be blessed: But by the contrary the way of possessing settled felicity, is *to depart from evil, and to do good, so shall a man dwell for ever.* 2. The love that the Lord beareth to righteousnesse, is the cause why it cannot but be well with the righteous: For, *The Lord loveth judgement.* 3. The Lord may well exercise his children with trouble, yet he will not with-draw himself from them in trouble, but will stay with them, and beare them company, and save them to the uttermost; *He forsaketh not his Saints, they are preserved for ever.* 4. As wickednesse is the ready way to root out a man and his family from off the earth; so is righteousnesse the way to establish a mans family, and to bring himself to a solid habitation with God for ever; For, *The seed of the wicked shall be cut off, The righteous shall inherit the land, and dwell therein for ever,* that is, in Heaven signified by that land.

Vers. 30. *The mouth of the righteous speaketh wisdome, and his tongue talketh of judgement.*

31. *The Law of his God is in his heart; none of his steps shall slide.*

Because so much is spoken of the righteous man, he describeth him by three properties; one in his words, another in his affections, a third in his deliberate actions, and course of his wayes and life. *Whence learn,* 1. The righteous man studieth in his speeches to glorifie God, and edifie those he speaketh to, and in all things he is truths friend; *The mouth of the righteous speaketh wisdome, and his tongue talketh of judgement.* 2. For his affections, he loveth that which is commanded of God, and hateth that which is forbidden of him, because God hath taken him in Covenant with himself to be his man; *The Law of God is in his heart;*

heart. 3. For his course of life, whatsoever tentation he doth meet with, to divert him from the faith and obedience of God, he will not choose another way, then the Law of his God; *None of his steps shall slide.*

Verse 32. *The wicked watcheth the righteous, and seeketh to slay him.*

33. *The LORD will not leave him in his hand, nor condemne him when he is judged.*

For clearing of the seventh direction, he answereth an objection from the persecution which the righteous are subject unto from the wicked. *Whence learne,* 1. Temporall blessings or benefits are not so promised to the godly, as that they shall be free from troubles, crosses and persecutions. For the Lord for his own glory, for edification of his Kirk, and for conviction of his enemies, and for perfecting his children in holinesse, useth to suffer the wicked to hunt and persecute them, even to death; *The wicked watcheth the righteous, and seeketh to slay him.* 2. The wicked may apprehend the righteous mans person, lay false accusations to his charge, and bring him before Judges, and not get his will of him, to drive him from a righteous cause: For, *The Lord will not leave him in his hand.* 3. Albeit the righteous man by persecutions may be judged, and condemned to death unjustly, yet may he be more then a conquerour through God that loveth him, and careth for him; *For God will not condemne him when he is judged.* And that may suffice him against whatsoever flesh can do to him.

Vers. 34. *Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.*

35. *I have seen the wicked in great power: and spreading himself like a green bay-tree.*

36. *Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found.*

The eighth direction, is to wait on God; and to keep his way; serving with the former direction, to guard the godly mans heart

heart against all tentations of fretting, envy, anger and emulation, because of the wicked mans seeming more prosperous condition in the world then his own, and this direction is confirmed with five reasons. *Whence learn*, 1. He that believeth on God must not make haste, nor judge rashly of matters as they seem for the present, but must attend till God make his word good; *Wait on the Lord.* 2. True patient hope and waiting on God, must be joyned with the studie of obedience to Gods directions; *Wait on the Lord, and keep his way.* 3. Though the godly be kept under for a while and humbled, yet God shall lift them up to a satisfactory estate: *He shall exalt thee to inherit the land.* This promise is the first reason to move us to wait on the Lord. 4. In every age some of the wicked shall be made spectacles of Gods threatened judgement, before the eyes of the godly, to give assurance of his judgement; that he shall overthrow all the rest in due time, and avenge on them all the wrongs done by them unto the godly: *When the wicked are cut off, thou shalt see it.* And this is the second argument to confirme the exhortation. 5. How the wicked have seemed very glorious in the world for a while, and shortly both they and their glory did vanish, every man in his own time should make their owne remarkes and observations, as the Prophet sheweth here, that he had his observations in his time, *vers.* 35, 36. And this is the third reason to confirme the direction taken from experience concerning the wicked.

Verse 37. *Mark the perfect man, and behold the upright; for the end of* that *man* is *peace.*

38. *But the transgressours shall be destroyed together: the end of the wicked shall be cut off.*

The fourth reason of the direction, is from the happy close of the course of the godly, and the certain perdition of the wicked. *Whence learn*, 1. The Lord gives so many remarkable instances of the comfortable departure of the godly out of this life, as may give assurance of the dying of all the upright in Gods favour. *Marke the upright man, for the end of that man is peace.* 2. Whether men be witnesses or not of the departure of the wicked, one and all of them die in a desperate condition; they are deprived of heaven and earth, and perish soul and body at the expiring of their breath: *Transgressours shall be destroyed together; the end of the wicked shall be cut off.*

Verse 39.

Verſ. 39. *But the ſalvation of the righteous is of the LORD; he is their ſtrength in the time of trouble.*

40. *And the LORD ſhall help them, and deliver them; he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.*

The laſt reaſon to move men to wait on God, is from his care of the godlie. *Whence learn,* 1. How hard ſoever the condition of the godly be, the Lord hath wayes of his own to preſerve and ſave them; yea the Lord is reſolved, and hath paſſed his word that he will ſave them: *The ſalvation of the righteous, is of the Lord,* 2. So long as God is pleaſed to let righteous mens trouble continue, he will now and then comfort them, and will enable them to bear their trouble, when comfort is ſuſpended: *He is their ſtrength in time of trouble.* 3. When the godly in their trouble feel their own wants and weakneſſe, he will furniſh what in them is lacking, till the delivery come; *The Lord ſhall help them, and deliver them.* 4. Albeit many be the troubles of the godly, eſpecially from their wicked perſecutors; yet by faith in God they ſhall keep their conſcience clean: Their cauſe they maintaine whole, and ſhall have their ſouls ſafe, do what their perſecutors can; *He ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.*

PSAL. XXXVIII.

A Pſalme of David, *to bring in remembrance.*

In this Pſalme *David* in trouble both of ſoul and body, as an example of the hardeſt exerciſes that Chriſts followers can fall into; Firſt, prayeth for the mitigation of his trouble, and removall of wrath, *verſ.* 1. And ſecondly, layeth out this ſenſe of the trouble which he felt immediately from God, *verſ.* 2, 3, 4, 5, 6, 7, 8.

7,8, Thirdly, having put up his confused desires to God, for prayers in the sense of his inability to expresse himself, *vers.* 9, 10. He layes out his sense of the grief and troubles which he felt from men, and endured with great patience, *vers.* 11, 12, 13, 14. Fourthly, he sets down the wrestling he had in prayer to God, because of his persecution by his adversaries, *vers.* 15, 16, 17, 18, 19, 20. And closeth the Psalme, not having gotten comfort for the time, *vers.* 21, 22.

FRom the Inscription; *Learn*, that exercises of conscience, the more heavie they have been, the more should they be remembered, and the passages thereof more carefully marked; when the sense thereof is most fresh, lest they passe without the fruit which may be had of them after deliverie: for thus much are we taught by the Inscription of this Psalme, wherein it is intituled: *A Psalme of* David *to bring to remembrance.*

Verf. 1. O *LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.*

FRom his prayer for mitigation of trouble and removall of wrath; *Learn*, 1. It is consistent with Gods Fatherly love, and our Sonship, to taste of Fatherly wrath against our sinnes, as this place proveth. 2. Albeit it is not lawfull for us to follow our natural desires in prayer, or to seek to be free of chastisement; yet may we seek mitigation of trouble, and tempering of our cup, so as we may digest it, and we may pray for the removall of Fatherly wrath also; *Rebuke me not in thy wrath, nor chasten me in thy hot displeasure.*

Verf. 2. *For thine arrows stick fast in me; and thine hand presseth me sore.*

3. There is *no soundnesse in my flesh, because of thine anger: neither* is there *any rest in my bones, because of my sin.* 4. *For*

4. *For mine iniquities are gone over mine head; as an heavie burden, they are too heavie for me.*

5. *My wounds stink* and *are corrupt, because of my foolishnesse.*

6. *I am troubled, I am bowed down greatly: I go mourning all the day long.*

7. *For my loins are filled with a loathsome disease:* and there is *no soundnesse in my flesh.*

8. *I am feeble and sore broken, I have roared by reason of the disquietnesse of my heart.*

He giveth the reason of his prayer from his pittiful case both in soul and body. *Whence learn,* 1. When it pleaseth the Lord to make his children sensible of their sinnes, and of his dreadfull justice; he can make the tokens of his displeasure against sinne piercing sharp, and pressing heavie: *Thy arrowes stick fast in me, and thy hand presseth me sore.* 2. Although the Lord should set us as a marke to shoot at, and lay the heaviest load of judgements on us for our sinnes; yet we must not seek the ease thereof, nor can we have ease from them, save by coming to God himself, to bemoan our miserie, as this example teacheth us. 3. As the sense of trouble on our body, or any way else will waken the conscience of sinne; so the conscience of sinne, and feeling of wrath due for our sin, will make no small alteration on our very bodies: *There is no soundnesse in my flesh, because of thine anger, nor rest in my bones because of my sinne.* 4. One sinne will waken the memorie of moe sinnes, till they present themselves as an innumerable armie; *My iniquities are gone over my head.* 5. How light soever sinne may seem when it is committed, it will be found insupportably heavie, when God pursues for it: *As an heavy burden, they are too heavie for me.* 6. When the Lord doth smite the conscience for sinne, the rod will not fail to make a wound, which shall have need of the cure of the Physician, according to the bruise made by his hand, or deep piercing of his arrowes; for after *arrowes* and pressing *hand* he mentions *wounds* more then one. 7. When a wounded spirit is not timeously by a right cure bound up and healed, the wounds do grow the longer the worse; the longer the more guiltinesse, filthinesse and perplexity of spirit doth grow: *My wounds do stink and are corrupt.* 8. As through our inconsideration of our dutie, and danger of sinning

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we fall actually in sinne, and do draw upon our selves wrath: So by our inconsideration of the right remedie, we augment the measure of both: *My wounds stink and are corrupt, because of my foolishnesse.* 9. So long as the conscience of sinne and sense of wrath kept on thereby do last, the mans wit and his courage, and his countenance and his joy are smitten, both before God and men: *I am troubled, I am bowed down greatly, I go mourning all the day long.* 10. To adde to the pace, and to make the sense of sinne more bitter: The Lord can lay his hand on the body, and make the loathsomnesse of the sicknesse resemble the loathsomnesse of the sinne which drew it on, and to speak unto the conscience in its own language, the cause why it is sent unto him: *For my loines are filled with a loathsome disease; and there is no soundnesse in my flesh.* 11. A wounded spirit will dash and beat down the stoutest heart it can meet with, *I am feeble and sore broken.* 12. If the Lord pursue a mans conscience for sinne, and intimate his displeasure against him, and continue this exercise for any time; it will passe the mans power to hide or smother his grief, or hold in the expressions thereof: *I have roared by reason of the disquietnesse of my heart.*

Vers. 9. *Lord, all my desire is before thee; and my groaning is not hid from thee.*

10 *My heart panteth, my strength faileth me; as for the light of mine eyes it also is gone from me.*

In the third place, that he may bring forth the trouble which he suffered from men, and his patience towards them, he presenteth his heart to God, as it was full of confused desires, instead of explicite prayers, being now unable to expresse himself more largely. *Whence learn,* 1. As sinne causeth wrath, and wrath sore strokes and sorrow; so these evils looked upon, should waken desires to have them removed, and send us to seek the true remedie thereof in God, as here doth the Psalmist. 2. As desires and groans, if they be presented to God, have their owne speech, which we cannot expresse in time of our confussions; so should we account of them, not as of vanishing expressions of nature, but as prayers stirred up by God, and standing before him till they receive their answer; *Lord, all my desire is before thee.* 3. It is not wrestling with trouble within our selves, nor venting our grief as naturall men which can give us ease, but pouring out

one heart before the Lord which must do it: *All my desire is before thee.* 4. The strength of faith in the godly is not so great, as to swallow up all infirmities; but so great as to wrestle with them, and confesse them to God, who useth to supplie his own with his strength and wise direction, when their own strength is evacuate, and the man is before God humbled: For here even *Davids heart panteth and his strength faileth him, and the light of his eyes is gone from him*; not so much in regard of the bodies decay, as in his spiritual condition, expressed in bodily termes; and thus much for the troubles, which he felt immediately from Gods hand.

Verse 11. *My lovers and my friends stand aloofe from my sore: and my kinsmen stand afar off.*

12. *They also that seek after my life, lay snares* for me: *and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.*

13. *But I, as a deaf man, heard not; and I* was *as a dumbe man* that *openeth not his mouth.*

14. *Thus I was as a man that heareth not, and in whose mouth* are *no reproofes.*

From the troubles which he felt from men; *Learn,* 1. A wounded spirit is a disease which the naturall man hath no skill of, nor will to meddle with; but flieth from it, as from a plague or pest; *My lovers and my friends stand aloof from my sore.* 2. In time of sad affliction and narrow triall of our faith, naturall bonds between us and our kinsfolk, will shrink and faile us, so as we shall have little comfort in the earth; *My kinsmen stand afar off.* 3. In time of sad exercises and hard trials, as friends may faile: so enemies may make head, and by craft and cruelty, by slanders and cunning policie, open enmity and secret plotting may conspire against a mans fame, good cause and life, *They also that seek after my life, lay snares for me; and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.* 4. The more emptied, afflicted, disconsolate, forsaken of friends, pursued by foes a man be; if he go to God for reconciliation and relief, he hath ground of hope to be helped, and to have God engaged to him so much the more; for here *David* maketh this use of all his troubles, he layeth all out before God. 5. It is possible, yea and oft-times cometh to passe, that

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the godly have so many lies made of them, calumnies and slanders devised and vented against them by so many mouthes, that they are not able to follow them, or to answer and refute them; but are forced to misken them, and in patience hold themselves quiet till God make matters clear for them: *But I as a deaf man heard not, and as a dumbe man opened not my mouth.* 6. When the godly overloaden with multitude of calumnies, and the multitude of enemies backing them, do sit down in patient silence, not seeing to what purpose they speak: They are taken readily as guilty, or as such who cannot refute the thing which is alledged of them, or maintaine the truth which they professe, and this is an addition unto all the rest of their trouble; As *David* imporeth, saying: *Thus was I as a man that heareth not, and in whose mouth are no reproofes.*

Verse 15. *For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.*

16. *For I said,* Hear me, *lest* otherwise *they should rejoyce over me: when my foot slippeth, they magnifie themselves against me.*

17. *For I am ready to halt, and my sorrow* is *continually before me.*

18. *For I will declare mine iniquity; I will be sorry for my sin.*

19. *But mine enemies* are *lively,* and *they are strong: and they that hate me wrongfully, are multiplied.*

20. *They also that render evill for good, are mine adversaries; because I follow the thing that good is.*

In the fourth place he setteth down his wrestling against his persecutors, seeking to destroy both him and his righteous cause, *Hence learn,* 1. It is a sore and high degree of the triall of the godly, when at one time God pursueth for sin, and friends withdraw from them in the duties of humanity, and persecutors are likely to destroy their lives, and withall do suppresse Religion in their person by this means; and yet this hath been the case of many of Gods children, and may be also, as this example teach

us; yea, also our Lord Jesus, his condition was like this, when he suffered for our sinnes. 2. Sore trialls cannot be borne without holding fast the gripe of the Covenant of Grace, for this fixeth faith, and strengthens hope, and furnisheth patience in greatest troubles; for *David* rendereth this reason, for his bearing patiently his foresaid hard condition: *In thee, O Lord, do I hope; Thou wilt hear, O Lord my God.* 3. If the Covenant be holden fast, whereby we may warrantably call God our God; we may be as it were, surety to our self for a good answer from God; *Thou wilt hear me, O Lord my God.* 4. When the enemies of the godly in their righteous cause, are ready to triumph over the godly and their cause, and the godly are like to be discouraged, if the Lord help not; then the godly may be sure the Lord will hear and help: For *David* giveth this for a reason of his perswasion, that God would hear him, *vers.* 15. because the enemies otherwayes would triumph, and he be made *to halt*, and turne off the way, *vers.* 16, 17. for in this the Lords glory is interested. 5. When the outward prosperous condition of the godly is changed, and their feet slip, and the hand of the Lord lieth on sore without relaxation, even they of strong faith are readie to be discouraged and faint; so weak are we in faith when a hard triall cometh: For, *When the enemy magnified himself against* David; *When his feet slipped, when his sorrow was continually before him*; He confesseth he was ready to halt; To waken the godly, that they might guard against this tentation. 6. To keep our selves from fretting under trouble, it is expedient that we compare our sins with Gods fatherly chastisements of us, and that we take course for remission of our sin, and turne the sorrow raised by affliction into godly sorrow for sin; for this *David* resolved in his distresse, *I will declare mine iniquitie, I will be sorrie for my sin.* 7. The Lord so disposeth of the outward condition of the godly and the wicked in this life, that the godly oft-times have the mourning part, and the wicked the rejoycing part, and that so much the more as they see the head of the godly is borne done: *I will be sorry for my sin, but mine enemies are lively and strong.* 8. As it is a matter of grief to see the affliction of the godly growing, and the enemies growing in joy and strength and number; so it is a matter of comfort, that the enemies of the godly are enemies without a just cause given to them: *They that hate me wrongfully, are multiplied.* 9. We must not leave off the doing of what God requireth at our hands, albeit we should have the hatred of the world; for *David followed*

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that which was good, albeit his adversaries for that very cause *did render to him evil for good.*

Vers. 21. *Forsake me not, O Lord; O my God, be not far from me.*

22. *Make haste to help me, O Lord my salvation.*

He closeth the Psalme with prayer, laying all his weight on the Covenant, not having gotten comfort for the time. *Whence learn;* 1. We must not limit the Lord to give us comfort and deliverance, when we think we have greatest need of it, but must leave our prayer at his feet, as the Prophet doth. 2. The Beleever must be so warie to lean unto sense, that he must hold the grips of faith, not onely when he misseth sense of comfort, but also when Gods dispensation toward him, and his sense thereof doth seem to speak most contrary to faith; *Forsake me not, O Lord; be not farre from me: Make haste to help me*, saith *Davids* faith, when his sense speaketh what his prayer here importeth, that is, present perdition. 3. The bond of the Covenant of Grace is able to bear the weight of the Beleevers most heavie burden, and by vertue of it, he may lay claim unto God, as his owne God, and lay claim also unto salvation in him; for notwithstanding of all the troubles and tentations laid forth in this Psalme, the Beleever sustaineth all on this ground; *O my God, O Lord my salvation*; And here is the victorie of Faith.

PSAL. XXXIX.

To the chief Musician, even to Jeduthun. *A Psalm of* David.

Another such like hard exercise as in the former Psalme, wherein *David* acknowlegeth his infirmity in a passionate expression when he was in trouble, *vers.* 1, 2, 3, 4. Secondly, he recovered and comforted himself, *vers.* 5, 6, 7. Thirdly, what was his prayer in this exercise, *vers.* 8, 9, 10, 11, 12, 13.

Vers. 1. *I Said, I will take heed to my wayes, that I sinne not with my tongue; I will keep my mouth with a bridle, while the wicked is before me.*

2. *I was dumbe with silence, I held my peace,* even *from good, and my sorrow was stirred.*

3. *My heart was hot within me, while I was musing, the fire burned;* then *spake I with my tongue.*

4. *LORD, make me to know mine end, and the measure of my dayes, what it* is: that *I may know how frail I am.*

THe Prophet for fear of impatient expression in his trouble, resolved to keep silence in the audience of the wicked, but was not able to keep in his passionate wishing for death. *Whence learn,* 1. As it is the Lords will that we should have the infirmities of the Saints registred unto us for our edification, as well as their vertures: So it is his will, that when the confession of our infirmity may profit others, we should not spare to let it be known, as this passage teacheth us. 2. Conscience of our weakneſſe, and of the unrulineſſe of our tongues, ready to break forth in the time of tentation, should make us take better heed to our selves, and to watch over our speeches: *I said, I will take heed to my wayes, that I sinne not with my tongue.* 3. Because the wicked may take advantage of the godlies miscarrying in time of their trouble, it is needfull to watch the more over our behaviour and words in their presence: *I will keep my mouth with a bridle, while they are before me.* 4. When we are about to keep in our corruptions, and amend our own faults by our own way of it, our wisdome, our strength, our resolutions, we do not eschew the evil we would eschew, and we also fall in a fault we were not awar of; as here instead of praying to God to direct one part of his speech after another, that he might speak prudently in the audience of the wicked, he did not speak at all, he did not speak that which he might, and should have spoken: *I was dumbe with silence, I held my peace even from good.* 5. When grief is not rightly vented but suppressed, it is not thereby asswaged but encreased rather: *I held my peace, and my sorrow was stirred.* 6. The power of sinfull nature, and inraged passions is such, that

that even when they are oppposed by reason or strength of grace in us, they may easily over-power us, except God put to his hand to help us in the conflict; *My heart was hot within me: while I was musing the fire burned: then spake I with my tongue.* 7. It is a natural evil in man when he is overcome by trouble in this life to wish for death, looking to be in a better condition by the change; As the sick man looketh for ease by changing of his bed, and here *vers.* 4. we have the example of it. 8. The shortnesse of this life is a mitigation of the troubles thereof unto the godly, and the fear that life should continue longer then the afflicted man would, augmenteth the trouble; and this is the fountaine of this passionate and curious wish: *Lord make me to know mine end, and the measure of my dayes what it is: that I may know how frail I am.*

Verse 5. *Behold, thou hast made my dayes* as *an hand-breadth, and mine age* is *as nothing before thee; verily every man at his best state* is *altogether vanity. Selah.*

6. *Surely every man walketh in a vaine shew: surely they are disquieted in vaine; he heapeth up* riches, *and knoweth not who shall gather them.*

7. *And now, Lord, what waite I for? my hope is in thee.*

In the second place, not being answered in this curious question, but secretly checked for his impatient wish, he contents himself with the known truth, That this present life is but short, how long soever it shall last, and resolveth to wait on Gods time patiently. *Whence learn,* 1. For tempering our condition whatsoever it be, it should suffice us to know, that whether we be in prosperity or adversitie, our time in this life is but short: *Thou hast made my dayes as an hand-breadth, and mine age is as nothing before thee.* 2. Not in prosperity, but in adversitie, is the uncertainty, weakness, emptinesse, and vanity of prosperity, and things temporall well seen; for in troubles sayes *David, Verily every man at his best state is altogether vanity.* 3. Whatsoever seemeth excellent in the eyes of naturall men in this world, is but the shadow of what it seemeth; health, strength, prosperity, riches, pleasure, honour, dominion, power, authority are but

the shadowes of things so named; *Every man walketh in a vaine shew.* 4. Too much care and anxiety about things of this life, is a sickneſſe and folly; *Surely they are disquieted in vain.* 5. Experience putteth a deep stamp of the truth upon a mans minde, and causes him to set his subscription unto it without hesitation, *Verily, surely, surely*, is the seale of this truth here delivered after his experience. 6. The too much care which men take to gather riches, this toyling and travelling, this spending of bodie, of wit and time, this frowning on some, and fawning on others, this pleading and fighting with some, and flattering of others, with the rest of other shifts which men use to gather riches, (which they must leave behinde them, and do not know to whom) is a point of great folly and vanity in men; *He heaps up riches, and knoweth not who shall gather them.* 7. The right use of the perceived vanity of all things under the Sunne, is that we should be sent by that consideration unto God to rest on him; *And now, Lord, what wait I for?* 8. That which God hath promised in the life to come, is onely satisfactory and able to quiet a mans minde, and make him patiently wait on God in all his trouble; *What wait I for? my hope is in thee.*

Verſ. 8. *Deliver me from all my transgressions; make me not the reproach of the foolish.*

9. *I was dumbe, I opened not my mouth; because thou didst it.*

10. *Remove thy stroke away from me, I am consumed by the blow of thine hand.*

11. *When thou with rebukes doest correct man for iniquity, thou makest his beautie to consume away like a mothe: surely every man* is *vanity. Selah.*

12. *heare my prayer, O LORD, and give eare unto my cry: hold not thy peace at my tears: for* I am *a stranger with thee*, and *a sojourner, as all my fathers* were.

13. *O spare me, that I may recover strength; before I go hence, and be no more.*

In the third place, he prayeth to be freed from his sinnes, and the sense of Gods wrath, using sundrie reasons to help his faith.

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Whence learn, 1. Seeing sin doth plunge us in all perplexities, and bringeth trouble after trouble upon us; the best cure of our trouble, is to seek pardon for our sins; *Deliver me from all my transgressions.* 2. The ungodly are fooles, let them seem to themselves and others what they please, for all their way and work is to make themselves miserable; therefore doth the Scripture call them *foolish.* 3. That the wicked get no advantage of us so as by troubling of us to drive us from the profession of righteousnesse, for which they do persecute us, should be the maine care of every Beleever under persecution: For this is *Davids* prayer, *Make me not the reproach of the foolish.* 4. It is usuall to us to see our duty after we have sinned, better then before; for after experience of his falling, he resolveth it is his duty not to speak an impatient word, but *to be silent, and not open his mouth*, to wit, impatiently. 5. The consideration of God for our party, with whom we have to do in trouble, should humble us, and make us quiet; *David* saith, he should not have opened his mouth; *Because thou Lord didst it.* 6. Prayer for removing the tokens of Gods displeasure, especially after prayer for remission of sins, is not contrary to patience and silent submission under Gods hand; for he prayeth also, *Remove away thy stroak from me.* 7. When we feel the Lords hand heavie upon us, we may bemoane our selves to him with submission to his will, for he pitieth us, and will lay no more on us then we are able to beare, *I am consumed by the blow of thy hand.* 8. The stoutest and strongest courage will soon be brought down by trouble of conscience, when God entereth in judgement with him, man falls down: *When thou with rebukes dost correct man for iniquitie, thou makest his beauty to consume away like a mothe: surely every man is vanity.* 9. When God seemeth to refuse to hear prayer, true faith will follow God with more fervent prayer, and crying, and teares, and not leave God without a good answer: *Hear my prayer, O Lord; give ear unto my cry, hold not thy peace at my teares.* 10. The more our hearts be alienated from this world, and conversant with God by faith; the more we misse our countrey, our parents, our kinsmen on earth, and have our conversation in heaven, the more we may be assured that God shall avow himself to be our God: *I am a stranger and a sojourner with thee.* 11. Entering our selves heirs unto the godly, who lived before us in their estrangements from the world, and seeking after heaven, intitleth us unto their comforts also; *I am a sojourner as all my fathers.* 12. It is an

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usuall tentation unto the godly in their trouble, that they shall never be relieved out of it in this life; *O spare me before I go hence.* 13. The godly may pray for a little breathing before death with submission, that they may the more quietly render up their spirits to God: *Spare me, that I may recover strength before I go hence and be no more.* 14. If the Lord do not hearken to us when we would, and as we would leave our petition beside him till he answer it, as here the Prophet doth.

PSAL. XL.

To the chief Musician, A Psalme of David.

David as a type of Christ in the whole Psalme, and as an example of the exercise of the godly, giveth thanks for the experience of Gods delivering of him out of a notable trouble, *vers.* 1,2,3,4. In the second place, he is led on in his thanksgiving for the great work of Redemption by Christ the Son of God coming into the world, which is the fountaine of all other mercies to the Saints, *vers.* 5,6,7, 8. In the third place, *David* in type, and Christ in the accomplishment, giving accompt of his prophetick all office, intercedeth and prayeth for the evidence of Gods favour to himself personally and mystically considered, *vers.* 9, 10, 11,12,13. and for disappointment of his enemies, *vers.* 14, 15. and for the comfort of all the godly beholding his exercise and his delivery, which he confidently doth expect, *vers.* 16,17.

Vers.

Verse 1. *I Waited patiently for the LORD, and he inclined unto me, and heard my cry.*

2. *He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock,* and *established my goings.*

3. *And he hath put a new Song in my mouth,* even *praise unto our God: many shall see it, and fear, and shall trust in the LORD.*

4. *Blessed* is *the man that maketh the LORD his trust: and respecteth not the proud, nor such as turn aside to lies.*

In his thanksgiving, *Learn*, 1. As the Lord of set purpose delayeth to answer the prayer of his own, and suspendeth to help them out of trouble for a time, that he may try and train their faith to a better measure; so the believer must resolve to wait on patiently, *I waited patiently for the Lord.* 2. Albeit waiting for the time is joyned with languour and grief, yet the remembrance of it is sweet, and it wants not a blessing following it, *I waited, and he enclined to me, and heard my cry.* 3. The godly may be brought in their trouble to as desperate like condition, as a man faln in a horrible deep and dark pit, sinking in miry clay, out of which there is no appearance of relief, in which case as the greatness of the danger commendeth the faith of him that calleth upon God, and waiteth for him; So doth it commend Gods wisdome, power, goodness, and faithfulness in delivering the patient waiter. To this end saith the Psalmist, *He brought me out of a horrible pit, and out of the miry clay.* 4. The man who dependeth on the Lord when he is delivered out of trouble, is not left to himself, but the Lords care attendeth him to guide him after his delivery; *He brought me out of the miry clay, and set my feet upon a rock, and established my goings.* 5. As it is a part of our duty to glorifie God after every mercy, and in a special manner when the mercy is very notable: So it is a new gift of God to enable a man to give thanks, and praise for the mercy received, therefore it is put for a point of thanksgiving, *He hath put a new song in my mouth.* 6. As the experience of Gods mercy to one who is in Covenant with God, is the encouragement of all believers: so should it be the common matter of praise unto God from them

them all, therefore doth he call the praiſes which he did ſing, *The praiſes of our God.* 7. The right obſervation of Gods mercy, to his children, eſpecially when he will ſhew himſelf eminently, is able to ſtrike a man with much awe and reverence of God who is fearful, even in his praiſes; *Many ſhall hear and fear.* 8. Then do we make right obſervation of Gods mercy to his children, when thereby we encourage our ſelves to look for the like mercy, when we call for it in our need; *Many ſhall hear and fear, and truſt in the Lord.* 9. As the preciouſneſs of faith is not ſeen in the time of trial, ſo well as after the victory; ſo the fruit of it when it is ſeen is no leſs then true bleſſedneſs: *Bleſſed is the man who maketh the Lord his truſt.* 10. All true believers are humble towards God, and of a high ſpirit againſt whatſoever cometh in competition with him, and will deſpiſe every mans way who regardeth not him: So the miſ believer is proud toward God and his truth, but a baſe ſubject of his own ſpirit, and to lying vanities; for the believer here is oppoſed to the *proud*, and to ſuch *as turn aſide to lies.*

Verſ. 5. *Many, O LORD my God*, are *thy wonderful works*, which *thou haſt done, and thy thoughts*, which are *to us-ward: they cannot be reckoned up in order unto thee*: if *I would declare and ſpeak* of them, *they are moe then can be numbred.*

In the ſecond place he is led up to the conſideration of Gods wonderful care and providence about men, and in ſpecial to the work of Redemption by Chriſts coming into the world. *Whence learn*, 1. One of the Lords wonderful works of providence well meditated upon, may and ſhould lead us to the conſideration of many other his works of that kind, *Many, O Lord my God, are thy wonderful works, which thou haſt done.* 2. The works of Gods providence about us ſhould lead us up to the counſel of God, to behold his care of us, his minde and purpoſe to us-ward, who are brought into Covenant with him, for confirming of our faith in him, *Many, O Lord my God, are thy thoughts, which are to us-ward.* 3. Albeit the Lords deep thoughts and works of wonder about his own people, be unſpeakable, unſearchable, and innumerable, yet muſt we not ceaſe to look upon them, and ſpeak of them in heap, when we cannot attaine to them in tail, *They cannot be reckoned up in order to thee: If I ſhould declare and ſpeak of them, they are moe then can be numbred.*

Verſ.

Vers. 6. *Sacrifice and offering thou didst not desire, mine ears hast thou opened; burnt-offering and sin-offering hast thou not required.*

7. *Then said I, Lo, I come: in the volume of the book it is written of me.*

8. *I delight to do thy will, O my God: yea, thy Law is within my heart.*

He condescends upon a particular which did overcome his declaration and searching, to wit, the *Covenant* of Redemption between the Father and the Son coming into the world, some articles whereof he toucheth, as they are rehearsed by the Son speaking here by his Spirit. *Whence learn*, 1. The work of Redemption by Christ, the Covenant betwixt the Father and the Son about our Redemption, the incarnation of the Son of God, and the course of the salvation of the redeemed, is one of the most wonderful things that ever was heard tell of, when so many wonderful works of God, so many wonderful thoughts of God about us do concur, that they can neither be declared nor numbred, nor set in order: for this work here touched is set down for an instance, of what was said in the former verse; now that this is spoken by Christ, the Apostle, *Heb.* 10. 5, 6, &c. doth shew unto us. 2. Albeit sacrifices and oblations were appointed to be offered before Christ came, yet were they not acceptable in themselves, but in respect of the sacrifice of Christ signified by them; not they, but Christ signified by them could take away sin, *Sacrifice and offerings thou didst not desire, burnt-offerings and sin-offerings thou didst not require*, to wit, for any worth in themselves, or by way of real satisfaction for sin. 3. The ceremonial law was not to remaine, but to be taken away when Christ came to offer himself who was foreshadowed by the sacrifices and Levitical ordinances; for, *Sacrifices and oblations thou didst not desire, but mine ears thou hast opened*; which presupposeth *thou hast formed a body unto me*, as the Apostle, *Heb.* 10. 5. doth shew; and so the rejecting of the ceremonies, is at the incarnation, or at the forming of the body of Christ, and bringing the Son into the world. 4. The Son of God incarnate becomes voluntarily, a very capable, discreete, ready and obedient servant to the Father for us: *Mine ears hast thou opened*, to wit, for receiving of every command, *or mine ears hast thou boared*, as the servants ears were boared under the Law, when he choosed to stay

ſtay ſtill with his maſter in ſervice, *Exod.* 21. 5. 5. By offering of burnt-offering God was not ſatisfied for ſin, but only by Chriſts coming and offering himſelf a ſacrifice once for all, *Burnt offering and ſin offering haſt thou not required; Then ſaid I, Lo, I come,* ſaith Chriſt. 6. Both in the book of Gods eternal decrees, and in the book of holy Scripture, this way of taking away the ſins of men was eſtabliſhed, as the only way to effect it; for that the ſeed of the woman by his ſuffering ſhould bruiſe the head of the Serpent was foretold by God, *Gen.* 3. 15. and Chriſt was the Lamb ſlain in the repreſentative ſacrifices from the beginning of the world; *In the volume of thy book it is written of me.* 7. Jeſus Chriſt God incarnate is in Covenant with God the Father that believers may be in Covenant with God by this means alſo, therefore doth he call him, *O my God*: as our Lord, *Joh.* 20. 17. ſaith, I aſcend to my Father and your Father, to my God and your God. 8. All Chriſts ſufferings and ſervice done in our name for us, was moſt willingly and heartily undertaken and diſcharged by Chriſt, *I delight to do thy will*, that is, as the Apoſtle, *Heb.* 10. 10. doth expound it to perform whatſoever might ſanctifie us throughout for ever. 4. The way of our redemption by Chriſts doing and ſuffering for us, is Gods own device, his very will and pleaſure; and the obedience of Chriſt unto the very death of the croſs, done in our name unto the Father, hath pleaſed the Father fully; *I delight to do thy will, O my God.* 10. The Son of God incarnate was perfectly holy, ſo as he could anſwer to the law compleatly, and give accompt of it to the Father; *yea, thy law is within my heart*: That theſe words may be applied to *David*, and made uſe of by every believer in their own degree and meaſure; there is no queſtion but that they are principally and in the maine intention to be applied to Chriſt ſpeaking of himſelf, the matter it ſelf doth evidence; for who but he can aſcribe to himſelf the accompliſhing of what the typical ſacrifices fore-ſhadowed? who but he could ſatisfie for ſin, which the ſactifices could not? Again, the Apoſtle *Paul, Heb.* 10. 5, 6, &c. doth clear the matter ſo, as no ground of doubting is left. In all the Pſalms, let *David* be as the ſhadow, but let Chriſt be the ſubſtance.

Verſe 9. *I have preached righteouſneſs in the great Congregation: lo, I have not refrained my lips, O LORD, thou knoweſt.*

10. *I*

10. *I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness, and thy truth from the great Congregation.*

In the third place, as Christ hath given an accompt of the execution of his Preistly Office, in expiating of sin; so here he giveth accompt of his Prophetical Office, to make way for his intercession. *Whence learn*, 1. Christ did not only undertake to suffer for expiation for our sins, but also he undertook to apply to his people, by preaching, the fruits of his sufferings, for their righteousns and salvation, for justifying, sanctifying, and saving the redeemed, *I have preached righteousness in the great congregation*. 2. The way appointed for application of the grace purchased to the redeemed, is preaching *I have preached righteousness in the great Congregation*, in the visible Kirk, and in all confluences of the redeemed where opportunity is offered. 3. As Christ did not conceal what might save souls, but did communicate it carefully; so should they who are trusted by him to preach without fear sincerely, as they wil be able to answer God, proclaim it, *I have not refrained my lips, O Lord, thou knowest*. 4. The true way of justification of sinners by faith, is a Jewel so precious and necessary for poor souls, that it should not be concealed, *I have not hid thy righteousness within my heart* 5. One Sermon on this subject is not sufficient, it is necessary to make this mystery plain, how by faith in Christ the man that flieth to him is justified from his sins, and saved according to the Covenant past between the suffering Mediatour and God the faithful promiser to justifie and save by this his own way, *I have declared thy faithfulness and thy salvation*. 6. The way of righteousness and salvation purchased unto believers by Jesus Christ, is very solid and compleat; for first this way of forgiving sins unto us, because of the satisfaction made by Christ for us in his obedience unto the Father, even unto the death of the Cross, is of Gods own devising, and his free-gift; therefore as it is called, *the righteousness of God, Rom.* 3 21, 22. So here it is called Gods righteousness, *O Lord, I have not hid thy righteousness*; and the salvation or eternal life annexed unto this imputed and gifted righteousness bestowed upon the embracer of it, is also of Gods devising, and his free-gift; therefore it is also called *his salvation, I have declared thy salvation*. Next the certainty and ground of the believers assurance that this righteousness and salvation is made fast unto him, is the truth of God, and faithfulness of God, obliging himself to make good

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this way of justification and salvation by the Covenant of redemption made between the Father and the Son our Mediatour, as in the promises of the Covenant of grace is set down in Scripture, which can no more disappoint the believer then the truth and faithfulness of God can fail, *I have declared thy faithfulness and thy salvation.* And last of all, the fountain, spring and rise and unchangeable ground of righteousness and salvation purchased by the redemption made by Jesus Christ, and applied to us by faith in him, is the meere good will and pleasure of God, the free grace, the free love and bounty of God, without any deserving of the redeemed; *I have not concealed thy loving kindness, and thy truth from the great Congregation;* This indeed is a solid ground. 7. The plain preaching, declaration, and manifestation of this Gospel with the grounds thereof, is able by the blessing of God to perswade a trembling soul to lay it self over upon Jesus Christ, and to rest upon the unchangeable truth and kindness of God offered to every poor humbled sinner, without exception, for the *preaching* of these things, not *refraining* of the lips, not *hiding* of this precious and saving truth. The *declaration* and not *concealing* of it, is given up here for the sufficiency of means, to apply the purchased righteousness and salvation by Christ to the redeemed; and this execution of Christs Prophetical Office hath been faithfully performed by him, not onely in his personal preaching in the dayes of his flesh, but also in his Ministers both before his incarnation and since, which also shall be continued from generation to generation, to the end of the world, maugre all opposition; for Christ shall be able to make no less perfect account of his other Offices then of his Kingly Office, when he shall give up the Kingdome to his Father. 8. What may concern *David* here as the type of Christ, or as one of the servants of Christ, we take it up in one word, which is this: The more faithful Preachers be to declare the Gospel to the salvation of souls, the more confidence and comfort shall the testimony of their conscience afford to them in the day of their trouble; when they come before God, as the Prophet here by experience findeth.

Verse 11. *Withhold not thou thy tender mercies from me, O LORD: let thy loving kindness, and thy truth continually preserve me.*

12. *For innumerable evils have compassed me about, mine*

mine iniquites have taken hold upon me, so that I am not able to look up: they are more then the haires of mine head, therefore my heart faileth me.

13. *Be pleased, O LORD, to deliver me: O LORD, make haste to help me.*

Christ having given accompt of his performances, of what was undertaken, intercedeth for the promised mercies to his Mystical body and to himself, as standing in the room of the ransomed; wherein *David* as the type of Christ, and as a member of Christs mystical body, hath his own place. *Whence learn*, 1. Because the price of Redemption is holden here as fully payed, and nothing is left unpayed by Christ; therefore the application of the purchased mercy must be granted for Christ, here speaking, having declared his performance of his part of the Covenant, from *vers.* 6. to *vers.* 11. doth now require the performance of promised kindness and mercy to him and his mystical body, saying, *Withhold not thy tender mercies from me, O Lord: let thy loving kindness, and thy truth continually preserve me*; and this is a standing petition of the Mediatour, in favour of his afflicted mystical body in all generations. 2. The unchangeableness of Gods loving kindness, and truth of promises made in his Covenant, is a solid ground of assurance that the Lord will not withhold his tender mercies from the afflicted believer; for upon this ground, do the parts of his petition run; *Withhold not thy tender mercies from me, and let kindness and truth continually preserve me.* 3. Albeit the troubles which are inflicted, be drawn on by sin, and be the effects of just wrath for sin, yet are they also the object of tender mercies, when the afflicted do present both their troubles and their sins, which deserved them before Gods merciful eye; for here a reason of hoping for tender mercy; is brought from both trouble and sin lying on; *for innumerable evils have compassed me about, and my iniquities have taken hold on me.* 4. By vertue of the intercession of Christ, every believer may take up the same supplication in Christs name, and present it in his own behalf unto God, in the time of trouble and necessity; for as *David* might make this use of it, as one of the members of the mystical body: so may all the rest of believers also; because Christ the Mediatour doth own all the sins of all his redeemed ones as his own, as made his by consent to have them imputed unto him, and hath born the punishment thereof so much as may and doth satisfie justice for them. Therefore Christ in the

behalf of his redeemed ones, and every believer in Christ for that respect may expect continual preservation by the loving kindness and truth of God laid in pawn for it by the Covenant, when they have recourse to God in the time when trouble and guiltiness doth both set on at once, for the reason of the prayer; is so conceived, as it may fit both the Mediator interceding for his mystical body, and every wearied soul also who is fled to God through Christ by faith in him, that he may find his outgate and deliverance in, with, and for Christ, *Let thy loving kindness and truth continually preserve me; for innumerable evils have compassed me about, mine iniquities have taken hold on me.* 6. Nothing can so empty a man, and lay him low, and fill him with confusion of face, as his sin pursuing him, *Mine iniquities have taken hold upon me, so that I am not able to look up.* 7. When all that is a mans own, as natural strength, wit, or courage doth fail; yet God doth not fail, and faith doth not fail; *For here when it is come to this, my heart faileth me.* Faith stands up, and in prayer pleadeth for mercy and kindness upon this very reason, because the heart doth fail. 8. As the strait is great, and the burden heavy, and the creature weak: so is the delivery and help neer at hand, *Be pleased, O Lord, to deliver me: O Lord, make haste to help me.*

Verse 14. *Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward, and put to shame that wish me evil.*

15. *Let them be desolate for a reward of their shame, that say unto me, Aha, aha!*

From that part of his prayer, which is against his enemies; *Learn,* 1. As the Lord for the intercession of Christ, will not fail to help his people in trouble; so will he not miss to disappoint, and bring mischief upon the enemies of his people, how many and how strong soever they be; *Let them be confounded together and ashamed that seek my soul to destroy it.* 2. Not only the open persecutors of the godly, but all their ill willers and unfriends, who could be content to see evil come upon Gods Kirk, shall be punished with the open adversaries; *They shall be driven backward and put to shame that wish them evil.* 3. The mocking of the godly and putting them to shame, is the shame indeed of the mockers, and not of the godly upon whom in their sufferings the Spirit of glory doth rest, and therefore shall the wicked scorners

scorners bear their own shame and their punishment; *Let them be desolate, for a reward of their shame, that say unto me, Aha aha!*

Verse 16. *Let all those that seek thee rejoyce and be glad in thee: let such as love thy salvation, say continually, The LORD be magnified.*

17. *But I* am *poor and needy*, yet *the Lord thinketh upon me: thou* art *my help and my deliverer, make no tarrying, O my God.*

From this prayer that the rest of the godly may have comfort by his delivery, which delivery he doth confidently expect; *Learn*, 1. As every mercy to every believer giveth a proof of Gods readiness to shew the like mercy to all believers, when they stand in need; so should every mercy shewn to any of the number, being known to the rest, be made the matter and occasion of magnifying the Lord, *Let all those that seek thee rejoyce and be glad in thee.* 2. The godly, whose property it is to be partakers of the affliction of Christ with others, and to seek God, and to wait for the Lords way of delivery, and do love the safety of his people, shall have reason to rejoyce and praise God continually for new obediences of his mercy to his own; *Let all those that seek thee rejoyce and be glad in thee: let such as love thy salvation, say continually, The Lord be magnified.* 3. It is an usual condition of the godly, before they be delivered out of any difficulties, to be made once sensible of their own weakness, emptiness, and necessities; as here, *I am poor and needy.* 4. It is an ordinary exercise of the afflicted, to be despised of the world, and contemned, and this also is a tentation to move them to mistake their own condition before God; for so doth the Psalmist propound the matter before God; *But* (saith he) *I am poor and needy.* 5. Whatsoever the world or sense and false suggestions do say of the afflicted, yet faith gives ground of assurance that our base and mean condition is so far from making us loathsome to God, that by the contrary the lower we are brought the more we are in his heart and estimation; *Yet the Lord thinketh upon me*; and Gods respecting of us, may easily make up our loss of respect among men. 6. When the believer hath fastened his faith, he may expect shortly his relief, *Thou art my help and my deliverer*, saith he, and then, *make no tarrying, O my God.*

PSAL. XLI.

To the chief Musician. A Psalme of David.

David as a Type of Christ, and one of his afflicted followers, after prayer comforteth himself against the uncharitable judgement, which the wicked had of him in his affliction, *ver.* 1, 2, 3, 4. In the second place, he complaineth of his enemies cursed disposition against him, and prayeth to be delivered out of his trouble, *ver.* 5, 6, 7, 8, 9, 10. In the third place, he is answered comfortably, and praiseth God for it, *ver.* 11, 12, 13.

Verse 1. BLessed is *he that considereth the poor: the LORD will deliver him in time of trouble.*

2. *The LORD will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies.*

3. *The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.*

4. *I said, LORD, be merciful unto me: heal my soul, for I have sinned against thee.*

THat he may comfort the godly in their afflictions, and correct the common judgement of the world concerning afflicted people, he giveth a reason for which it is safe to judge charitably of every man who humbleth himself before God in his affliction. *Whence learn,* 1. Albeit it be usual for the world to judge all them that are afflicted, to be plagued of God in wrath, yet it is a blessed course to study to frame our hearts to a wise and discreet judging of other mens estates, by looking to a mans behavi-

haviour in his trouble, and to judge charitably of the man who is contrite, and humbleth himself before God in his affliction, *Blessed is he that considereth the poor*, or giveth comfort and instruction to the weak. 2. It is a blessed thing for a man afflicted and humbling himself before God, to judge charitably of his own condition, as well as of anothers condition in the like case; for, *Blessed is he that considereth the poor*, is so set down as it is applicable to the patient in affliction judging of himself, no less then to the beholder of another in affliction: and for confirmation of this, he giveth six reasons of comforting the afflicted and humbled man, and confirming the charitable beholder and judger of him as a fellow-sufferer with him. 3. The afflicted and humble man shall be delivered out of his trouble, be what it may be, *The Lord will deliver him in time of trouble*, This is the first reason of the comfort, and withall a reason of confirmation and encouragement of him that doth judge wisely of the afflicted. 4. The Lord hath a way of delivery, not onely from trouble, that a man fall not in it, and not only of delivering from trouble, by removing of the trouble, but also a way of delivery, when the trouble is yet remaining, to wit, by sustaining the man, comforting of him, saving of him from any harme by the trouble, giving him good by the trouble, quieting his minde by patient submission unto God under the trouble, &c. *The Lord will deliver him in time of trouble*, and this is branched out in particulars in the verses following, as so many reasons of comfort, and charitable judging of his own condition and others. 5. Albeit the godly be brought very low, yet shall he not perish, *The Lord will preserve him, and keep him alive*; and this is the second reason of comfort, albeit he faint, and have soul-swarfes now and then, yet shall spiritual life be kept in him. 6. None of the godly mans afflictions shall hinder or take away his begun blessedness, even in this world; *He shall be blessed on the earth*, and this is the third reason of comfort; if it may be for Gods glory and the mans good, this temporal life shall be preserved, and evidences of Gods blessing shall be seen upon him. 7. No persecutor shall drive the godly man from his point, and make him forsake God or the way of godliness; if he slip in a step, God shall raise him up again; *Thou wilt not deliver him to the will of his enemies*, and this is the fourth reason of his comfort. 8. The Lord will strengthen the godly to bear whatsoever trouble he putteth on him; *The Lord will strengthen him on the bed of languishing*, and this is the fifth reason of his comfort. 9. The Lord shall miti-

gate and moderate all the afflictions of the godly, and ease him under his trouble, as tenderly as when a sick persons bed is made the best way that can be for his ease; *Thou shalt make all his bed in his sickness*, and this is the sixth reason of his comfort. 10. The man who may look for all these consolations, and may be judged of charitably, whether it be himself or another, is the man who in the sense of his sins humbleth himself before the Lord, especially when he is afflicted, and flieth to Gods mercy: first, to have sins pardoned; and next, to have his trouble removed, as God seeth it fit for his salvation. This is pointed out in *Davids* behaviour under his trouble, of set purpose that he may give the character of the Lords poor man, to whom the foresaid comforts do belong, and of whose estate a good instruction is to be made; *I said, Lord, be merciful to me, heal my soul, for I have sinned against thee.*

Vers. 5. *Mine enemies speak evil of me: When shall he die, and his name perish?*

6. *And if he come to see* me, *he speaketh vanity: his heart gathereth iniquity to it self,* when *he goeth abroad, he telleth* it.

7. *All that hate me whisper together against me: against me do they devise my hurt.*

8. *An evil disease*, say they, *cleaveth fast unto him: and* now *that he lieth, he shall rise up no more.*

9. *Yea, mine own familiar friend in whom I trusted*, which *did eat of my bread, hath lift up his heel against me.*

10. *But thou, O LORD, be merciful unto me, and raise me up that I may requite them.*

From his complaint against his enemies, set down in the second place; *Learn*, 1. Evil speeches against the godly will be taken notice of by God, and made a part of the wickeds ditty, *Mine enemies speak evil of me.* 2. The malice of the enemies of godliness is such against the godly, as nothing but their utter overthrow and rooting out from the earth of such a sort of people can satisfie them, *When shall he die and his name perish?* say they.

3. The

3. The godly have to do not only with open enemies, but with secret false dissemblers also, who will confess friendship with fair words, when they are following the way of malice, from whose falshood there is no refuge more then from the force of the open enemy, save to flie to God, the Judge of all oppressed people; *If he come to see me, he speaketh vanity*; many fair words, but none of them true. 4. The end of the wicked mans pretended kindness to the godly, and of his insinuating of himself in their fellowship is, that he may make observation of something in their behaviour or condition or speeches, whereof he may make advantage against them, *If he cometh to see me, his heart gathereth iniquity to it self; when he goeth abroad he telleth it.* 5. Albeit the wicked can do no more against the godly then God will permit to be done for the godly mans exercise and good, yet many are the consultations which the wicked have, that they may hurt and destroy the godly, *All that hate me whisper together against me, against me do they devise my hurt.* 6. When the godly fall in straits, the wicked judge that the godly shall never get out of their trouble, and in this hope do refresh themselves, *An evil disease cleaveth fast unto him, and now that he lieth, he shall rise no more.* 7. The lot appointed to Christ, and to all the true members of his mystical body as well as to *David*, is to find in the time of their trials a hard meeting in the world from the wicked, how many bonds soever of nature, friendship, familiarity, or obligations of the wicked unto the godly intervene which otherwayes might require better offices; *Yea mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me.* 8. We must not dwel upon our miseries in time of trouble, as if we had nothing to do save to weep and mourn, but we should turn our selves to God, and pray to him for mercy, and expect a delivery, as the Psalmist doeth here, *But thou, O Lord, be merciful to me, and raise me up.* 9. Albeit it be not fit for every believer, to resolve requiting of their persecutors and enemies, as it was fit to *David* as a Magistrate, and to Christ who is King of Kings, here represented by him; to resolve vengeance, and to execute the same also against their enemies: yet every believer may be assured of this, that what injuries are done to Christ in their person, Christ shall requite their persecutors; for he in his mystical members shall never be so born down, but he shall be raised up again (as he was raised up personally after his personal suffering.) *Raise me up, that I may requite them.*

Verſ. 11. *By this I know that thou favoureſt me : becauſe mine enemie doth not triumph over me.*

12. *And as for me, thou upholdeſt me in mine integrity: and ſetteſt me before thy face for ever.*

13. *Bleſſed* be *the LORD God of Iſrael from everlaſting and to everlaſting, Amen, and Amen.*

In the laſt part of the Pſalme is his thankſgiving, preſuppoſing that the Pſalme was drawn up after the delivery from the trouble, which is ſet forth in the former part. *Whence learn,* 1. Albeit external deliveries from enemies, and ſucceſs external do not alwayes ſerve for markes of Gods favour (for one ill man in an ill cauſe may have ſucceſs for a time) yet when the man is reconciled to God, and the cauſe which the reconciled man defendeth againſt his perſecutors, is the Lords cauſe; in this caſe if God ſhall give to his ſervant either ſpiritual victory, that the enemy do not ſo prevaile over him, as to drive him from his righteous cauſe or external victory, and deliverance alſo from the power of the adverſary, together with the ſpiritual victory; in this caſe (I ſay) the word of God, and the work of God concurring, do give evidence not only of Gods favouring the mans perſon, bnt alſo of his favouring the mans cauſe and carriage in the cauſe, ſo as he may ſay, *By this I know that thou favoureſt me, becauſe mine enemie doth not triumph over me.* 2. Uprightneſs is a ſpecial means to bring a man through difficulties, and whatſoever infirmities the believer be ſubject unto, he ſhall not want comfort, if he keep the conſcience of integrity, uprightneſs, and ſincerity; for this is the Pſalmiſts rejoycing, when he looks back upon his former exerciſe under trouble, *As for me, thou upholdeſt me in my integrity.* 3. The wiſe wraſtler with tentations, is made at length to ſee and acknowledge by the experience he hath of himſelf and of Gods help in time of tentation, that all the glory of his ſtanding and bearing out in trouble for righteouſneſs, doth belong to the Lord, *Thou upholdeſt me in mine integrity.* 4. Experience of Gods gracious bearing out of a believer in time of trial, ſerveth for a good argument to make him confident of the continuance of Gods favour to him for ever; yea after experiences and victorie God uſeth to give ſome meaſure of perſwaſion of his everlaſting love toward them that have overcome; as here, *Thou ſetteſt me before thy face for ever.* 5. He that gets a

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sight of Gods love to him, may knit Gods felt favour in effect with Gods everlasting love decreeing to shew favour and his everlasting love communicating it self to him, and performing the decrees of love touchiug him, and may behold the course of everlastings blessings running from eternity before the world, to everlasting after the world, and the believer having seen it, should acknowledge this with praise and thanksgiving; as here, *Blessed be the Lord God of Israel from everlasting to everlasting.* 6. He that seeth the course of Gods love to himself, seeth Gods love in conjunction with the rest of the Lords people also, who are joyned in the same Covenant with him unto God in Christ, *Blessed be the Lord God of Israel,* sayes the Psalmist, now when he will bless God for his own particular mercy. 7. Fresh experiences of Gods love in a particular trial, especially when the soul is lifted up to the eternal orginal, and everlasting endurance of it will make a soul heartily with all his strength giveth everlasting praise to God, and seal it affectionatly again and again, *Blessed be the Lord God of Israel from everlasting to everlasting Amen, and Amen.*

PSAL. XLII.

To the chief Musician, Maschil, for the sons of Korah.

In this Psalme *David* sheweth what was his longing after the fellowship of the Saints in their publike worship and service of God, in the time of his banishment, by the persecution of *Saul, ver.* 1, 2, 3, 4. and how he wrastled with discouragements, by checking himself for it, and by praying to God, whereby he was erected unto hope and confidence to be answered, *ver.* 5, 6, 7, 8, 9, 10, 11.

Vers. 1. *AS the Hart panteth after the water-brooks: so panteth my soul after thee, O God,*

2. *My*

2. *My soul thirsteth for God, for the living God: when shall I come and appear before God?*

3, *My tears have been my meat day and night: while they continually say unto me, Where is thy God?*

4. *When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, with the voyce of joy and praise, With a multitude* that *kept holy day.*

HE setteth down his sad condition in his banishment, especially when he remembred the solemn assembly of Gods people at the Temple, and saw himself either in the wilderness, or among the heathen, deprived of the use of publicke ordinances. *Whence learn,* 1. It is not a bare formal use of the ordinances, but communion with God himself, which the lively believer doth seek after in the use of the publike ordinances, *My soul panteth after thee, O God.* 2. Spiritual affections when they are raised, and by delay, or by outward restraint are kept off from satisfaction, are comparable in measure or in the point of sincerity to the kindly appetite of natural food, *As the heart panteth after the water-brooks, so panteth my soul after thee, O God.* 4. Worshippers of the true God do find, and more and more may finde lively refreshments to their souls in him, the experience whereof doth kindle their desire of the renewing thereof by such means, as they have found refreshments by before, *My soul thirsteth for God, for the living God.* 5. Because the assemblies of the Kirk, for the exercise of Religion, are the trysting places, where God useth to shew himself to his people; therefore lovers of God are hearty lovers of the publike ordinances, and most desirous to frequent them for that cause; *When shall I come and appeare before God?* 6. It is not enough for the wicked to see the godly in affliction, except they impute the misery of the godly unto their Religion and insult over them, either as Atheists, or as false worshippers, or as hypocritical people forsaken of God; *They say continually unto me, Where is thy God?* 7. To finde Satan and wicked men, and Gods sad dispensations seeming to speak rejection from God, and to see the glory of the true Religion, and a mans own interest in

God

God called in question, and thrust through with fiery darts of insulting enemies, is a matter indeed of great grief, and able to render all the comforts of the earthly creatures tastless to a godly soul, *My tears have been my meat day and night, while they say unto me, Where is thy God?* 8. As they who have had most plenty of the means of grace, may have scarcity of them ere all be done; so now will take the inlack of them more heavily, then they who have reaped most spiritual benefit by them; *When I remember these things, I pour out my soul in me.* 9. The Saints should be so far from separation from the fellowship of the visible Kirk in the publike exercise of holy ordinances, albeit they know certainly that all are not sound professors who are to joyn with them, that it should be their joy to have multitudes partaking in the use, at least of some of the publike means, and such as were not publikely scandalous joyning in all the ordinances, whereby God might be openly honoured, and his elect among them might in Gods own time be converted; for *David went with the multitude, and that to the glory of God, with the voyce of joy and praise, and with a multitude that kept holy day.* And this was at the time when King *Saul* and his Curtiers were joyned in the publike ordinanees with him and with *Jonathan* and other such godly persons: Now what the constitution of the Kirk visible was in *Sauls* dayes, in regard of the hypocrisie of professors known to *David*, sundry of *Davids* Psalmes do make evident, and yet for all that he wisheth to have the like occasion of worshipping God again, and doth account highly of what he sometimes did enjoy.

Vers. 5. *Why art thou cast down, O my soul, and* why *art thou disquieted in me? hope thou in God, for I shall yet praise him* for *the help of his countenance.*

In the second part of the Psalme, he wrestleth with discouragements, and the conflicts are four. In the first he laboureth to comfort himself three wayes; first, by checking himself for his dejection of spirit, and for disquietness; next, by stirring up the grace of God in himself, namely faith and hope; thirdly, by application of the word of promise made unto him for strengthening of both to bear him out, till the Lord should manifest his promised kindness. *Whence learn,* 1. When sore troubles instead of humbling a man, do press him down unto dejection, and discourage-

couragement of minde; it is a gracious mans part to check him-himself for this reasonless fit of unbelief, and to put his conscience to answer for yielding so far to the tentation; *Why art thou cast down, O my soul?* 2. Mis-belief in a child of God is followed with restlesnes of spirit. as a chastisement drawn on by that sin, for which disquieting himself the man may justly be challenged also, and will not be able to give a reason for it, *Why art thou disquieted within me?* 3. The only means of remedying discouragements and unquietness of minde, is to set faith on work to go to God, and take hold on him, and to cast anchor within the vail, hoping for and expecting belief from him, *Hope thou in God.* 4. The believer in the midst of trouble, may promise to himself new experience of Gods kindness and consolation by delivery out of it, and to God he may promise praises: *I shall yet praise him for the help of his countenance.*

Verse 6. *O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Misar.*

In the second conflict he turneth him to God, and layeth the case of his discouraged heart before him, labouring to make use of old experience. *Whence learn,* 1. Albeit a dejected and disconsolate soul may and should deal with it self rationally, to recover it self, yet can it not do it effectually; but as a man sick and weak, and faln from his bed calleth for help: so must it call to God, and lay out its case before him, that he may recover it, *O my God, my soul is cast down within me.* 2. Albeit the power of making the means effectual, be not in us, but in the Lords hands, yet must we not cease to use the meaus rationally still, whereby the Lord useth to convey his efficacious power, and to call to minde experiences, as a good means for recovering of our selves; *My soul is cast down, O God, therefore will I remember thee from the Land of Jordan.* That is, I will aime at comforting my self, by remembring what I have found by experience in severall places of *Judea* of thy goodness to me: and I will look to the holy land, and to the Temple, the place where thy gracious presence is offered, and where thy honour dwelleth.

Vers. 7. *Deep calleth unto deep at the noise of thy Water-*

water-spouts: all thy waves and thy billows are gone over me.

In the third conflict, wherein the very remembrance of by-gone experience, which even now was made use of to comfort him, doth kindle afresh againe his grief. *Learn*, 1. Though the using of the right and appointed means to comfort us, should seem to us to have a contrary effect to what we intended, and to encrease our grief by our using them, yet still must we wrastle on, using still one means after another, mixing prayer with all other means, as *David* doth here, saying, *Deep calleth to deep at the noise of thy water-spouts.* 2. As the noise of raine from the clouds raiseth a noise of the inferiour waters and floods; as the raising of brooks doth raise the rivers, and all do shut themselves into a sea; and as the waves of the sea do call one upon another to follow the former at the back: so one grief doth waken another, one tentation doth strengthen another, one affliction augmenteth another, till a sea of troubles raised by a storm be like to overwhelm the man, *All thy waves and thy billows are gone over me.*

Vers 8. Yet *the LORD will command his loving kindness in the day-time, and in the night his song* shall be *with me*, and *my prayer unto the God of my life.*

9. *I will say unto God, My rock, Why hast thou forgotten me? why go I mourning, because of the oppression of the enemy?*

To oppose this new assault, faith puts forth it self the third time, promising to the wrastler what God hath promised to the believer, whereupon he resolveth to plead his cause more hardly, and ply God yet again with prayer more earnestly, that he may prevaile. *Whence learn*, 1. Faith seeth in Gods Word and in by-gone evidence of his truth manifested in his word as it were written, Order and commission ready to be given forth in acts of providence for satisfying the believer with so much fresh experience, as may fill him day and night with sense of Gods love and songs of praise, *Yet the Lord will command his loving kindness in the day-time, and in the night his song shall be with me.* 2. The care of our life bodily, spiritual, and everlasting lieth upon God, by ver-

tue

tue of his Covenant with us to keep it, to feed it and renew it in all the decayes thereof, till it be possessed of unchangeable blessednes, the belief whereof is a ground of perseverance in prayer, *My prayer shall be unto the God of my life.* 3. Faith may improve its right before God, and plead that the believer be not rejected, and may regrate any appearance which is offered to sense of rejection, *I will say unto God, Why hast thou forgotten me?* 4. The believer in his complaints must not weaken his own faith, but weaken his unbelief rather, and to this end should fasten his faith ere he complain, *I will say unto God, My rock*, there faith is fastened, then followeth the complaint, *why hast thou forgotten me? why go I mourning because of the oppression of the enemy?*

Verse 10. As *with a sword in my bones, mine enemies reproach me: while they say daily unto me, Where is thy God?*

11 *Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him,* who is *the help of my countenance, and my God.*

In the fourth conflict which he hath chiefly with the mockers of his Religion, and of his cause, and of his trust in God; *Learn,* 1. The sharpest part of a believers trial and affliction is, when in his person Religion and Gods glory is mocked; this cruel sort of persecution pierceth deepest in his heart, because it tends to drive the man to desperation, and to make Religion and faith in God out of request, *As with a sword in my bones, mine enemies reproach me.* 2. Continuance of the reproach of godliness, and of the insolency of mockers scorning Religion in the afflicted mans face, in the time when it seemeth that his affliction speaketh desperation of relief, doth greatly encrease the power of the tentation, and the godly mans grief: *A sword in my bones while they say daily unto me, Where is thy God?* As the battel against discouragements and unbelief useth to be oftener renewed even after the believer hath gotten the victory once and again, and as the wrastlers weakness useth oftener to be made evident: so the same means and weapons must be oftener used, and we must not be weary to fight on; for, *Why art thou cast down, O my soul,* is now repeated as before; the mis-belief and disquietness drawn on by mis-belief, must be yet again rebuked, *Why art thou disquieted within me?*

Faith

Faith and hope must be set a work against all the disappearances of help, *Hope thou in God*; we must (as it were) be surety to our selves for Gods promises made to us, that they shall be performed, *I shall yet praise him*. 4. As when the Lord doth withdraw both the outward tokens of his favour, and also his inward consolation for a time, the countenance of the godly cannot chuse but be heavy, cast down, and look sad like a man that is sick; so when God returneth to comfort, and to own his own, either both inwardly and outwardly, or inwardly only; the mans face locketh cheerful, *He is the health of my countenance.* 5. Although the Lord for a time shall neither remove the outward affliction, nor yet inwardly give comfort, yet faith will sustain it self upon the Covenant, and lay its whole weight upon it, and may do it confidently; for it will not sink under the man, nor under his burden, *He is my God.*

PSAL. XLIII.

This Psalme tendeth to the same purpose with the former; for *David* in exile complaineth of his persecutors, and prayeth for delivery, and regrateth his sad condition, *ver.* 1, 2. prayeth for restitution unto the liberty of the publike ordinances, promsing to praise God at his returning cheerfully, *ver.* 3, 4. and wrastleth with his discouragements as he did in the former Psalme, *ver.* 5.

Vers. 1. JUdge me, *O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.*

2. *For thou* art *the God of my strength, why doest thou cast me off? why go I mourning, because of the oppression of the enemy?*

From

FRom his complaint and prayer against his enemies; *Learn*, 1. As the godly have usually enemies powerful, many craftie and cruel oppressing them for righteousnesse; so want they not a Judge impartial, who is sufficient to take order with their adversaries, to whom they may and should address themselves in their affliction, as *David* doth here: *Judge me, O Lord, and plead my cause against an ungodly Nation.* 2. The craftinesse, and falshood, and fair pretences, whereby the enemies do palliate their cruel purposes, are more dangerous then their professed crueltie; from which no wisdome, except divine direction, can save a man; *O deliver me from the deceitful and unjust man.* 3. What the oppressed Kirk, or particular Beleever wanteth, that God hath, and is to be forth-coming for the Beleevers use and benefit, (as his need shall be) to uphold him by it, and comfort him, and deliver him, and blesse him: For, *Thou art the God of my strength.* 4. Although the Lord be all in all to us by Covenant; yet for our good and his own glory he may so exercise us, as we may want possession for a time of what we have in promise; yea, and seeme also to be thrust out of our right; in which case if we shall once fixe our faith, we shall have liberty to dispute our right against all tentations, and to expresse the sense of our condition unto God without being mistaken, as here *David* doth, saying (not before, but after the fixing of his faith:) *Why dost thou cast me off? Why go I mourning for the oppression of the enemie?*

Vers. 3. *O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy Tabernacles.*

4. *Then will I go unto the Altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.*

From his prayer and promise of thanksgiving; *Learn*, 1. No tentation unto discouragement, nor seeming desertion should divert the Beleever from pursuing his desire of relief, but rather kindle his affection in prayer: *O send out thy light.* 2. Comfort deliverances from troubles, and performance of promises when they most disappear; are kept to the fore to us, and fast locked up, to be let forth in due time unto us: *O send out thy light, and thy truth.* 3. Direction how to carry our selves till we obtaine our desires, and observation of the steps of Gods providence;

vidence, bringing us to the possession of promised mercies, are necessary preparations for the mercie which we seek, and should be prayed for as mercies in order preceding that particular which we would have: *Let them lead me; let them bring me unto thy holy hill.* 4. Spiritual grief must have spiritual comfort; godly sorrow for distance from God and want of the comfortable use of his ordinances, admitteth no comfort, save a comfort of that kinde; for *David* longeth more to have the free use of the publick ordinances, then to have the Kingdome; Therefore saith he, *Let them bring me to thy holy hill, and to thy Tabernacles.* 5. The first thing a soul is to look unto in his addresse to God, is the means of expiation of his sin, and that is Christ (represented by the Altar) offering himself a ransome for the sinner, and sanctifying the person of the offerer, and the worship and service of the man that comes to God through him; *Then will I go to the Altar of God.* 6. This way of making addresse to God by Christ, giveth present accesse to God, and peace to the soul of him who draweth near this way: *Thus I will go to God.* 7. God laid hold upon through Christ, furnisheth not only peace, but unspeakable joy also to the Beleever; yea, God reconciled through Christ, is the life of the Beleevers gladnesse, *I will go to God, my exceeding joy.* 8. As is the longing of the soul after God, when it is at a distance from him: so is the consolation and satisfaction which it findeth after renewed accesse; and as the supplicant is earnest for renewed sense of fellowship: so doth he purpose that the praises of God shall be hearty at the receiving of that which he longed for, and also that his faith shall be stronger by the fastening of the bond of the Covenant between him and God more strongly: *I will praise thee with the harpe, O my God.*

Verse. 5. *Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him,* who is *the health of my countenance and my God.*

He closeth this Psalme as the former, setting faith and hope on work to wrastle with discouragement. *Whence learn,* 1. The strongest Beleever may be overtaken with fits of dejection and discouragement; for this Champion findeth his soul cast down. 2. A praying soul believing in God through Christ, hath no

reason of dejection and discouragement, whatsoever reason of humiliation he may have: *Why art thou cast down, O my soul?* 3. It is a sanctifying means for wrestling out of discouragement, to dispute mis-belief to the door, or to dispute our selves out of the dumps by reason taken from the Lords word, and it is wisdome to get the conscience to be our friend, when the minde and the heart are in a wrong temper in this case; it is necessary to take Gods part against misbelief, and unwarrantable unquietnesse, and to dispute both his cause and our own against tentations: *Why art thou disquieted within me?* 4. No rest to a troubled and unquiet spirit, but by casting anchor on the Rock, and hoping in God; *Hope thou in God.* 5. Hope cannot raise it self in trouble, but by the gripe of a promise; *Hope in God, for I shall yet praise him.* 6. Though Faith be in darknesse, yet will it see afarre off, so soon as it puts the prospect of the Covenant of Grace to its eye, it discerneth the proper remedy of present evils to be in God; and the good it would be at, coming along unto it, and is as sure of it, as if it were in possession: *He is the health of my countenance, and my God.*

PSAL. XLIV.

To the chief Musician for the sons of Korah.

The Kirk under heavie persecution: First, strengtheneth her faith in God before she enter upon her lamentation, *vers.* 1, 2, 3, 4, 5, 6, 7, 8. In the second place, she layeth forth her sad sufferings under the hand of the cruell persecutors, *vers.* 9, 10, 11, 12, 13, 14, 15, 16. In the third, she professeth her constant adherence unto God, and doth avow his truth for time by-past, and her purpose to continue for time to come, *vers.* 17, 18, 19, 20, 21, 22. In the last place, they pray unto the Lord to arise, and relieve them from their cruell persecutors, for

for the glory of both his justice and mercy, *vers.* 23, 24, 25.

FRom the Inscription, *Learn.* Seeing the Canon of the whole Hebrew Bible is commended to us by Christ and his Apostles, as the undoubted word of God, and the undoubted Scriptures given by inspiration of the Holy Spirit to the holy men of God, the writers thereof, as kept intire and not vitiate by the Jewes, (whose honour for preserving faithfully the Oracles of God committed unto them, is unstained, *Rom.* 4. 2.) We are not to trouble our selves about the name of the writer, or time of writing of any part thereof; especially because God of set purpose concealeth the name sundry times of the writer, and the time when it was written; That we might look in every book, more to the enditer of it, then to the writer of it; and that the use of any exercise of any of the Saints set down therein, might be so much the more large, as the consideration of particular circumstances of time and persons, (whereunto it might seem only to be applied) were laid aside; For this Psalme wanting the name of the writer, and time of the writing of it also, is looked upon by the Apostle, *Rom.* 8. 36. not only as an experience of the Kirk before us, but also as a propheeie of the martyrdome of Christians under the Gospel, and as an encouragement to stand constant in the faith in hotteſt persecutions.

Vers. 1. *WE have heard with our ears, O God, our fathers have told us* what *work thou dideſt in their dayes, in the times of old.*

2. How *thou didſt drive out the heathen with thy hand, and plantedſt them*; how *thou didſt afflict the people, and caſt them out.*

3. *For they got not the land in poſſeſſion by their own ſword, neither did their own arme ſave them; but thy right hand, and thine arme, and the light of thy countenance, becauſe thou hadſt a favour unto them.*

FOr the confirmation of their faith, they lay forth three arguments. The first is from the Lords mighty work in driving out the Canaanites, and planting their fathers in *Canaan*, made

mention of in holy Scripture. *Whence learn,* 1. The informations which the Scripture doth give us of Gods working for his people, is as sure, and should be so looked upon by us; as if the people of God who lived in the dayes when these works were done, and who were eye-witnesses thereof, should also rise up from the dead; when the Scriptures are read, and testifie unto us, saying: *Of these things we were eye-witnesses,* and we *tell them unto you* for unquestionable truths; for thus much do these words import: *We have heard with our eares, O God, our fathers have told us what thou didst in their dayes.* 2. The Scripture doth keep the declarations of Gods work and will so fresh and clean and pure from the mixture and superfluitie and imperfection of humane tradition that God will own it as his own proper testimonie, when we bring it before him: *Our eares have heard, O God, what thou didst in the times of old.* 3. Gods old works have new use in all ages, for the furtherance of Beleevers faith and patience and comfort: *We have heard what thou didst in times of old,* say the Saints now in trouble, and standing in need of experience of the like works of God for them. 4. Albeit comparison of by-gone better times with ours, doth augment grief and tentation at first; yet when they are well looked upon in their end and use, they serve to comfort us, and confirme our faith, as here the persecuted Kirks use-making of the like condition of the Lords people before them doth teach us. 5. Although Families and Nations were rooted in a Land, like old Oake-tree, and were very long professours of it; yet God can drive them out of it, by what instruments soever he pleaseth to do it; The work of vanquishing Nations, and subduing of them, and casting out of them, is the Lords work: *Thou didst drive out the heathen with thy hand.* And so is the planting of a people in a land, or continuing families in succession: *Thou plantedst our fathers, and castedst out the people.* 6. The Lords part in a work is best seen, when mans part and all that he, as an instrument hath done, or could have done in it, is all declared null; being considered as separate from God, who moved the instruments, and did work by them what he pleased: *They got not the land in possession by their own sword, &c.* 7. The fountaine of all good which is done to, or by the Kirk, is the only meere favour of God, and his good pleasure; That they are an incorporation, a Kirk planted, fostered, defended so long, watered, spared so long, all is free favour; *Neither did their own arme save them, but thy right hand, &c. because thou hadst a favour*

unto

unto them. 8. When God sheweth the light of his countenance to a people or person, he will also shew his power for them; *Thy arme and the light of thy countenance, gave them the land in possession.* These two go together.

Vers. 4 *Thou art my King, O God; command deliverance for* Jacob.

The second argument for confirmation of the Kirk, is from the relation between God and her; *Thou art my King, O God &c. Whence learn,* 1. Trouble doth make Faith thirsty, and teacheth the Beleever to make use of his right and interest, and relations between God & him, which otherwise possibly might have lien idle in his coffer; yea, and Faith by Trouble is made wise, to chuse out the relation which serveth most for its present use; *Thou art my King, O God.* 2. Relations between God and his people do stand constant in adversity, as well as in prosperity. The godly in persecution have God for a King to come unto, from whom they may expect all the benefits which Subjects can expect from a potent King; as here the Kirk saith to God, however thou thinkest it fit to put us under the feet of persecutors; yet *Thou art my King, O God.* 3 Whatsoever be the particular condition of any member of the Kirk, their prayer should be put forth for the whole body; specially when the persecution is of the whole, *Command deliverance for* Jacob. 4. It will cost the Lord but a word to deliver his people: Let him give out order, and it shall be effected; The Kirk craveth no more, but *Command deliverance.*

Ver. 5. *Through thee will we push down our enemies; through thy Name will we tread them under that rise up against us.*

6. *For I will not trust in my bowe, neither shall my sword save me.*

7. *But thou hast saved us from our enemies, and hast put them to shame that hated us.*

8. *In God we boast all the day long; and praise thy Name for ever, Selah.*

The third argument to confirme their faith, is the conscience of their sincere purpose, to give God the glory of inabling them unto all duties, whereunto he hath promised to inable them. *Whence learn*, 1. The Believer may promise to himself, whatsoever God hath promised unto him; hath God promised to give his own people the victory over their enemies, then the Beleever may promise to himself he shall overcome his persecutors, and through Gods strength be more then a conquerour over them; *Through thee will we push down our enemies.* If the enemie make head against them after a defeat, the Beleever may say; *Through thy Name will we tread them under that rise up against us.* 1. The lesse confidence we have in our selves or in any thing beside God, the more evidence have we of the sincerity of our faith in God: *For I will not trust in my bowe, neither shall my sword save me.* 3. It is a proof of sincerity of faith, to give God as much credit for time to come, as he hath gained to himself, by the evidencing of his truth in time by-gone; *My sword shall not save me: But thou hast saved us, and therefore through thee will we push down our enemies.* 4. Whosoever doth hate the Lords people, shall be forced to think shame of their enmity one day; *Thou hast put them to shame, that hated us.* 5. The glory which we give to God in prosperitie, we should give him the same in our adversity; change of times and dispensations should not change his glory, nor our confidence in him: Though the Kirk be under foot of men, the Kirks God is above all: *In God we boast all the day long, and praise thy Name for ever.*

Vers. 9. *But thou hast cast off, and put us to shame; and goest not forth with our armies.*

10. *Thou makest us to turne back from the enemy; and they which hate us, spoile for themselves.*

11. *Thou hast given us like sheep* appointed *for meat; and hast scattered us among the heathen.*

12. *Thou sellest thy people for nought; and dost not increase* thy wealth *by their price.*

13. *Thou makest us a reproach unto our neighbours, a scorne and derision to them that are round about us.*

14. *Thou makest us a by-word among the heathen; a shaking*

a shaking of the head among the people.

15. *My confusion* is *continually before me, and the shame of my face hath covered me.*

16. *For the voice of him that reproacheth and blasphemeth: by reason of the enemie and avenger.*

Having thus fastened a resolution to believe constantly in God, the Psalmist layeth forth the lamentable condition of the Kirk before God, with the tentation which did assault his people in their sufferings. *Whence learn*, 1. It can stand with the constant love of God to his people, to put them to so hard exercises by variety of troubles; as he may seem not only to break off his former course of kindnesse towards them, but also to cast them off, and turne against them, by sending sore judgements on them, which ordinarily do speak unto humane sense wrath and utter wrath: *Thou hast cast off*; yea, and they may seem disappointed of their hoped for protection and assistance from God; *Thou hast put us to shame*, and may lose heart and hand when they go to battell against their enemies in a good cause: *Thou goest not forth with our armies, vers.* 9. and be put to flight in battells, and be made a spoile to their despiteful enemies: *Thou make't us turn back from our enemies, and they that hate us, spoile for themselves*, v. 10. and being destitute of humane help for recoverie, may seem to be left in the hand of the enemie, to dispose of them (as it may seem) to his pleasure; *Thou hast given us like sheep for meat.* And albeit all beleevers cannot be cut off, yet we may lose the face of a Kirk or Congregation: *Thou hast scattered us among the Heathen, vers.* 11. and may be made underlings and slaves to oppressors with no apparent advantage to the Lords glory, but seeming losse rather; *Thou sellest thy people for nought, and dost not increase thy wealth with their price, vers.* 12. And may be deprived, not only of the common duties of humanity, which may be expected of neighbours, but also be disdained by them, mocked and reproached by them: *Thou makest us a reproach to our neighbours, a scorne and derision to them that are about us, vers.* 13. And in a word, may be the most despised people under heaven; which as it is the just punishment of the scandalous carriage of the visible Kirk, when they make God's name to be reproached among Idolaters and heathen people; So is it the sharpest triall and tentation of the truly godly that can

be; *Thou makeſt us a by-word among the heathen, a ſhaking of the head among the people,* verſ. 14. *Learn alſo,* 2. As Gods preſence manifeſted among his people, and for them in the ſight of the world, makes them the moſt famous, wiſe, couragious, proſperous and bleſſed people in the world: So when God being provoked by the wicked behaviour of his profeſſed people, leaveth them, with-draweth his protection from them, will ſhew himſelf angry at them; they become fooliſh and feeble ſheep, a deſpicable and diſdained people above all others; *We turne back from the enemy. Thou haſt given us as ſheep appointed for meat, a reproach, a ſcorne, a by-word.* 3. Whatſoever calamity cometh upon us, howſoever, and for whatſoever cauſe; we may ſafely take God for the worker of all our woe; albeit the meritorious cauſe be in our ſelf, the inflicting of the calamity is of the Lord; for there is no trouble in the City which the Lord will not avow himſelf to be the inflicter of; for here the Prophet puts all upon God, *Thou haſt done it,* five or ſix times. 4. When the viſible Kirk hath drawn on miſerie on herſelf, and God hath inflicted calamities juſtly on her; it is ſafer to go to God, and lay before him all his work of juſtice, and the miſery which lieth on us, then to keep it within our breaſts, or tell it of him to others; He that hath wounded us, is only able to heal us, ſo doth this example teach us to do. 5 When the viſible Kirk is viſited with ſad calamities, the true members thereof are partakers of the trouble and ſorrow and ſhame of that condition: *My confuſion is continually before me,* ſaith the Pſalmiſt. 6. It is not very ſoon that the Kirk is delivered out of her trouble, when once ſhe falleth in it, there is a time wherein it is continued: *My confuſion is continually before me, and the ſhame of my face hath covered me,* verſ. 15. 7. When the enemie doth reproach Religion and righteouſneſſe, becauſe of the calamity of the godly; the more is ſpoken of Gods reſpect to the godly, and their cauſe, the more the enemie reproacheth and putteth the godly to ſhame; and ſo (while Gods diſpenſation ſeemeth to ſpeak the contrary) it ſeemeth to be but their own confuſion for the godly to ſpeak of God, or godlineſſe and righteouſneſſe of their cauſe. This is a ſad caſe, *The ſhame of my face hath covered me, for the voice of him that reproacheth, and blaſphemeth, by reaſon of the enemie and the avenger.* verſ. 16.

Verſe

Vers. 17. *All this is come upon us, yet have we not forgotten thee: neither have we dealt falsly in thy Covenant.*

18. *Our heart is not turned back: neither have our steps declined from thy way.*

19. *Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.*

20. *If we have forgotten the Name of our God, or stretched out our hands to a strange god:*

21. *Shall not God search this out? for he knoweth the secrets of the heart.*

22. *Yea, for thy sake are we killed all the day long: we are counted as sheep for the slaughter.*

In the third place, the godly do professe for all that is said their stedfastnesse in the profession of their faith for which they were persecuted. *Whence learn,* 1. It is the dutie of the Lords people, whatsoever trouble or persecution they shall fall into, to be stedfast in the profession of the true Religion, and in every point of controverted truth: *All this is come upon us, yet have we not forgotten thee.* 2. As the maintaining of controverted truth must flow from faith in God, and love to him, entertaining the affectionate remembrance of Gods kindnesse, whatsoever change of dispensation they shall feel: So the passing from a point of truth in time of trouble, is a forgetting of God, who is but hiding himself for a while, till the trial be perfected; Therefore say the faithful, *All this is come upon us, yet have we not forgotten thee:* 3. As the Lord hath been pleased to enter into Covenant with his Kirk, and to make the Covenant a sanctified means for keeping his people more stedfast in their dutie: So should his people make conscience of keeping Covenant made with God, and of remaining stedfast in the maintenance of every duty whereunto they stand bound therein, that when they give accompt thereof, they may say with comfort, *We have not dealt falsly in thy Covenant.* 4. Covenants which people do make for adhering to the true Religion, and to morall dueties commanded in Gods word, are not of the nature of humane

mane Covenants, wherein man and man are the parties, and God only judge and witnesse; but are such Covenants as God is also a party therein, to whom a people is so much the more engaged, as they are sworn to keep his Law, and therefore such Covenants are called Gods Covenant: *We have not dealt falsly in thy Covenant.* 5. No excuse from hazard of trouble, or persecution can guard the conscience, to shift or passe from the Covenant of God: Nothing can make us give a comfortable accompt of our carriage in relation to the Covenant, save upright and streight dealing before God; *We have not dealt falsly in thy Covenant.* vers. 7. 6. The Lord can procure more honour to himself in the time of the persecution of his scattered people by the constancy of his Martyrs, and suffering Saints in their open profession and maintenance of his truth before their persecutors, then when the visible Kirk lived in prosperity, and scandalized their neighbours by their ill behaviour, as this experience of scattered *Israel* maketh evident. 7. A good conscience doth much sweeten affliction in the time of trial, as here appeareth. 8. It is necessary for making a man constant in the outward profession of truth in the time of persecution, that his heart be established by grace, that his heart be fixed, trusting in the Lord; These shall be borne through, who may say, *Our heart is not turned back.* 9. It is necessary to watch over our severall actions, lest by little and little in particular passages we be drawn aside from our walking with a streight foot toward the Gospel; and lest the heart be stollen away by little and little from the truth; therefore these two must be joyned together in our endeavour: *That neither our heart be turned back, neither our steps decline from the Lords way*, vers. 18. 10. Albeit the Lord for perfecting the full triall of the faith of his people should put them in the power of most cruel Tyrants, and in daily danger of losing their life, yet should they choose to suffer all extremity of torments, and death it self, rather then to depart from the truth; for so did the Lords approved witnesses before us: *Though God did break themsore in the place of Dragons, and cover them with the shadow of death*, v. 19. 11. In the time of triall concerning Religion, two sorts of sins are to be eschewed. The one is the passing from any point of the truth of Doctrine or divine Ordinances; The other is the practising of any point of false worship of another institution, then what is the Lords; Whether under pretence of offering it to the true God, or with profession unto another god for both these are to be eschewed, because the first sort of sin is a forgetting of the

name

name of God: The other is, *a stretching out of our hands to a strange god.* 12. The Lord who searcheth the depth of a mans heart, will make speciall search for corrupters of Religion, and depravers of divine Doctrine, worship or ordinances, and all sorts of idolatry, whatsoever excuses or pretences be used for the colouring or covering of the same: *If we have forgotten the name of our God, or stretched out our hands to another god, shall not God search this out?* 20. 13. In time of persecution for Religion; nothing can counterbalance the terrours and allurements of the persecutors, and make a man stedfast in the cause of God, save the fear of God, and love to God setled in the heart; For the reason of the Saints stedfastnesse in this Psalme is, *because God would have searched out their sinne*, if they had done otherwayes; for *he knoweth the secrets of the hearts*, v. 21. 14. Such as resolve to beare out the profession of the truth, must resolve to give their life for the maintenance of it: *We are killed all the day long.* 15. It is ordinary for the world to hate the servants of God, and true Saints, more for their faithfulnesse to God, and uprightnesse in his service, then for any other cause; *For thy sake are we killed.* 16. It is mercy to us, that when God might punish us for our sinnes, he doth make our correction honourable, and our troubles to be for a good cause; *For thy sake are we killed.* 17. Although all the houres of the day the persecutors were taking and killing some of our Brethren, the Saints for their faith in God, and fidelity in his service; yet that must not divert the rest from following of the truth, and professing of true Religion; How long soever the Lord continue the persecution and our trouble; for his cause we should resolve constantly to endure to the end; *Yea, for thy cause are we killed all the day long*, vers. 22.

Verse 23. *Awake, why sleepest thou, O Lord? arise, cast* us *not off for ever.*

24. *Wherefore hidest thou thy face?* and *forgettest our affliction, and our oppression?*

25. *For our soul is bowed down to the dust; our belly cleaveth unto the earth.*

26. *Arise for our help, and redeem us for thy mercies sake.*

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In the last part of the Psalme, the Psalmist in behalf of the Kirk doth pray to be delivered from the cruelty of persecutors; and being in bitternesse of spirit for anguish and grief, doth vent his present sense of Gods dispensation, yet corrected by faith. *Whence learn,* 1. Albeit the Lord who watcheth over *Israel* be most vigilent for every one of his children, and never slumbereth nor sleepeth, but is still upon his work, his glorious work of preparing his jewels for eternal life; when he putteth his people in the furnace of affliction by hottest persecution, for then in speciall he is about to glorifie himself and his Saints also in the triall of their precious faith, and is bringing to the view of men and Angels, that he hath a people who do love him better then their own lives, and who will endure any misery rather then deny any point of his truth committed unto them; yet such is the strength of natural senses and affections, such is the partiality of self-love in carnal disputation about Gods providence, when he putteth his people to so sad sufferings for no fault done to their persecutors; and such is the power of Satans tentations, helped on by humane infirmity, and perturbation of passions, that God is looked on as if he misregarded the case of his own people, and took no more care of them then a sleeping man doth of his businesse, and this is imported in this expression; *Awake, why sleepest thou, O Lord?* 2. Faith doth not allow nor subscribe unto carnall sense, but in presenting the objections thereof unto God, doth really refute them. First, in that by prayer it goeth to God, who is the hearer of the most secret sighes of suppliants, at whatsoever time, night or day, or in whatsoever place opened up unto him. Secondly, by intreating him to refute the slander and calumnie which carnal sense, and suggested tentations did put upon him, *Awake, arise*; that is, let it be seen by the manifesting of thy justice and mercy, as thou usest to do by thy open working for us, that thou takest notice of our sufferings, and of our persecutors violence. Thirdly, by avowing that such misregarding of his own cause and servants, as sense and tentation did vent, is inconsistent with his nature, Covenant, Promises, and practices towards his people; for, *Why sleepest thou,* is as much as it is not possible that thou sleepest; and *why* here is not a word of quarrelling, but a word of denying, that any reason can be given for such a thought, as *God sleepeth.* Fourthly, by avowing faith and hope of God manifesting himself in due time, for deciding of the controversie between them and their persecutors; for what he prayeth for, he believeth to obtaine. His

prayer

prayer being according to the revealed will of God; and *Awake, why sleepest thou, O Lord,* is as much as I beleeve, Lord, that thou wilt indeed let us and the world see that thou art not sleeping in all this our hard sufferings for thy sake, and therefore I pray thee shew thy self early. 3. As tentation, if it cannot fasten upon us any thought of Gods careleſſe misregarding of us in our sad sufferings; yet will it suggest suspicions of Gods wrath, indignation, hatred, rejection, and reprobation of us; So faith will study to dispell this mist, and quench this fiery dart by prayer also; *Cast us not off for ever*, giving assurance, that albeit there were wrath in their exercise, yet it shall be but for a short time, and shall not be perpetuall. 4. As tentation, if it cannot fasten upon us suspition of Gods hatred of us, and of his purpose to cast us off for ever; yet it will suggest that God is pursuing us for some sinne which we know not of, that he is wroth with us in suffering persecutors to prevaile and to oppresse us, (when in the meane-time he is glorifying himself, and his truth in us, edifying others by our constancie in such a point of truth, and by our patience in bearing the crosse, to the advantage both of the present age and posterity:) So faith must studie to dispel this mist also, and to quench this fiery dart as well as the former by rejecting this to be the cause; for it is no token of Gods pursuing sin in wroth, when God giveth us grace, not only to believe in him, but also to suffer for his Names sake, and the Gospels: When he maketh us to be his publick Martyrs and witnesses for his truth, some in one degree of Matyrdome, some in another; When he maketh the spirit of glory, and of God to rest upon us, and so blesseth us, that when on the persecutors part he is evil spoken of, he is on our part glorified. This (I say) is no token of wrath, no token of pursuing us for our sinnes. Therefore albeit sense call this a hiding of his face, yet faith will not admit these causes which might import wrath: For, *Wherefore hidest thou thy face?* is in the termes of faith, as much as albeit it be true that we have sinned, and *thou seemest to hide thy face*; Yet I cannot admit this thought that this his dealing with us is in wrath; I see no reason why I should expound thy dispensation so; yea, the very question *wherefore*, importeth that the Psalmist cannot condescend upon any suggested reason of this sort, to prove the hiding of Gods face, as sense would say, and therefore that he expecteth the Lord will shew forth tokens of his love and good will to them in due time. 5. As when these tentations are refuted by faith, long-lasting trouble meeting with infirme flesh, doth hold up

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the complaint, poor fraile man, not being able to endure trouble long, weak nature is ready to think that it is forgotten or laid aside, and striketh still upon its own string of lamentation, whatsoever faith doth speak to the contrary, whether it have reason or not; So faith must do its office, and that is when it cannot stop complaining, it must lay forth before God in prayer the lamenter, and his lamentation to finde pitty; *Why forgettest thou our affliction, and our oppression?* 6. All the reason that a poor persecuted and afflicted person can bring from himself, to plead pitty when he lamenteth his case to the Lord, is his own weakness, emptiness, low condition, near drawing to discouragement, fainting and dying; For, *Our soul is bowed down to the dust.* 7. The godly soul under persecution, resolveth never to yield to the will of the persecutors, nor quit the Lords cause, but to lie supplicant at Gods feet from day to day, and there to die; if it be his will to delay or deny outward relief. Thus much the gesture of the supplicant speaks; *Our belly cleaveth to the earth.* 8. Though the Beleever do finde no reason in himself of his prayer for relief, yet he findeth reasons sufficient to give him hope in God; As first, The Lords Sovereigne power and place to help such weak creatures as come to him in their need; *Arise for our help, arise a help for us:* Secondly, the office of a Redeemer, wherewith he cloathed himself in the Messiah Christ Jesus; in the paction of whose redemption, and payment of the price of it, and begun and perfected accomplishment of it, every Beleever hath undoubted interest and right unto all particular deliveries out of all straits, as branches, and appendices of the great Redemption of their soules unto eternall life. And this is hinted at in these words; *Arise for our help, and redeem us.* Thirdly, the purchased, promised, and constantly running forth, and offered mercy of God to Beleevers, which looseth all objections and doubts arising from our sins, unworthinesse, and ill-deserving; For, (*Redeem us for thy mercies sake,*) importeth so much.

PSAL.

PSAL. XLV.

To the chief Musician upon Shoshannim, *for the sonnes of* Korah, Maschil: *a song of loves.*

Laying aside what useth to be spoken here of *Solomons* marrying of *Pharaohs* daughter, and of some typicall things therein, (tending to the extenuation of *Solomons* fault) as conjectural, and serving nothing to the advantage of that marriage, presuppose the conjecture did hold, both concerning the occasion, and also what might seem typical in it, because similitudes taken from, and types made of what thing soever God pleaseth, do serve to make clear what the Spirit will have taken up about Christ, or about any spirituall antitype; but doth not serve to make clear the thing resembled by the antitype, as by the type of *Agar*, and of the brazen Serpent, and of *Jonas* his punishment, and sundry other similitudes and parables set down in Scripture doth apear: But we are sure this Psalme is a song, describing the mystical marriage of the *Messiah Christ Jesus* our Lord, and his Kirk, wherein Christ the Bridegroome is praised, *vers.* 1, 2, 3, 4, 5, 6, 7, 8, 9. And the Kirk his Spouse is instructed in her duty to him, *vers.* 10, 11, 12, 13, 14, 15. And the end of the song declared to be the everlasting praise of CHRIST, *vers.* 16, 17.

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CONcerning the Inscription, that this Psalme is altogether spiritual and holy appeareth; First by this, That it is directed to the publick Minister of Gods worship, to be made publickly use of in Gods publick praises. *To the chief Musician, for the sonnes of* Korah. Secondly, it is intituled *Maschil*, a song to give instruction to the Kirk of God, concerning the Majesty and grace of the Kingdome of Christ, and the duty of the Kirk, and the spiritual blessings of the Beleevers. Thirdly, it is a part of divine Scripture, ranked among the holy Psalmes, and acknowledged by the Kirk of the Old Testament for such. Fourthly, the testimony of the Apostle, applying it directly as the word and speech of the Father to the Sonne of God, Christ Jesus, *Heb.* 1. 8. Fifthly, the matter and words of the Psalme, which cannot be verified in any person save in Jesus Christ alone. Sixthly, the plurality of loves here spoken of to shew unto the Reader the excellencie of the love of Christ, or the love of God to us in Christ Jesus; wherein the perfection of all loves that ever was heard tell of, is surpassed; *It is a song of loves.*

Vers. 1. *MY heart is enditing of a good matter; I speak of the things which I have made touching the King: my tongue is the pen of a ready Writer.*

THis Verse is a commendation given to this song by the Spirit of God, by way of Preface. 1. It is a good matter. 2. It is inspired; The Spirit of the Lord making the heart filled with his presence, to be boiling in the enditing of it. 3. It is of Christ the King. 4. It is the Poem of the inspired Prophet, made ready to expresse what is furnished by the Spirit, for the edification of the Kirk in all ages. *Whence learn*, 1. The knowledge of the love of Christ to his Church, and of his espousing of her, is the sweetest subject, the matter of the most glad tydings that ever sinners did hear of, and worthy indeed to be called a good matter. 2. The heart acquainted with this sweet and saving knowledge, will be more ready to communicate what it knoweth, then able to expresse it self; for the heart will be as a spring-well, or a boiling pot, according to the measure of the Lords presence in it. 3. The theam of the praises of the believing soul is Christs person, cloathed with offices for the salvation of soules. The maine subject of this song is touching the King.

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4. When the heart is full of gracious affection, the tongue will be loosed to praise God, so as others may be edified: out of the abundance of the heart, the mouth will speak heartily, *My tongue*, saith he, *is the pen of a ready writer.*

Verse 2. *Thou art fairer then the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.*

3. *Gird thy sword upon* thy *thigh, O* most *mighty: with thy glory, and thy majesty.*

4. *And in thy majesty ride prosperously, because of truth, and meekness,* and *righteousness: and thy right hand shall teach thee terrible things.*

5. *Thine arrows* are *sharpe in the heart of the Kings enemies; whereby the people fall under thee.*

6. *Thy throne (O God)* is *for ever and ever: the scepter of thy kingdome* is *a right scepter.*

7. *Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God, hath anointed thee with the oile of gladneſs above thy fellows.*

8. *All thy garments* smell *of myrrhe and aloes,* and *caſſia: out of the ivory palaces, whereby they have made thee glad.*

9. *Kings daughters* were *among thy honourable women: upon thy right hand did ſtand the Queen in gold of Ophir.*

In the deſcription of the excellency of Chriſt, the very true Son of God, there are ſet down ſundry points of glory. The firſt is, no beauty among men comparable to the beauty of Chriſt, who is not only the faireſt of ten thouſand for wiſdome and holineſs, and whatſoever vertue can be named, as he is man; but alſo as he is God, he is the reſplendency of the Fathers glory, the holy One of Iſrael; of whoſe glory the whole earth is full, by whoſe beautiful righteouſneſs and power the deformity of ſin and miſery of his own is taken away in part, and ſhall be removed fully; therefore juſtly is it ſaid of him, *Thou art fairer then the chil-*

children of men. 2. Christ by the doctrine which he delivereth, is able not only to discover sin and misery, and the true way of delivery from the same by grace, and to direct a man in the way of salvation by grace, but also graciously and powerfully to perswade a man to embrace it, *Grace is poured into thy lips.* 3. Christ as man is furnished abundantly and above measure, for communicating of the blessing unto his hearers invincibly and infallibly, and for making his Doctrine effectually powerful to salvation to whomsoever he will; for, *Therefore* (*or to this purpose*) *God hath blessed him for ever.* 4. Christ is furnished to subdue and conquer and bring in so many as he pleaseth under subjection unto his Kingdome; he hath his *sword* even the rod of his mouth, his word which is sharper then any two-edged sword which no man can withstand. 5. He goeth not abroad to conquer or subdue without this his sword, which is his word; it is alwayes with him ready to be drawn forth, and to be thrust in the soul and conscience of the hearer, with whom he mindeth to deal, *His sword is girded upon his thigh.* 6. Christ is Almighty, and so able to make good all that he speaketh, and to make his word of precept, promise and threatning effectual unto the errand for which it is sent, *He is most mighty.* 7. Where he is pleased to open his word, and to discover himself what he is, they that sat in darkness do see a great light of his own glory as God, a shining light, a glorious light, making open the deep counsel of God, and mystery of mens salvation, *Gird thy sword upon thy thigh, O most mighty, with thy glory.* 8. Where he pleaseth to shew himself, there the stateliness of a mighty Monarch is seen, the sovereignty of the ruler of heaven and earth is seen, able to shake the heart with fear, and aw of his greatness, with his *glory* there is *majesty* or stately magnificence. 9. The wheels of Christs Chariot, whereupon he rideth when he goeth to conquer and subdue new converts to his Kingdome, are *Majesty, truth, meekness, righteousness,* manifested in the preaching of his Gospel; *Majesty,* when the stately magnificence of his person and offices is declared; *Truth,* when the certainty of all that he teacheth in Scripture is known; *Meekness,* when his grace and mercy is offered to rebels; and *Righteousness,* when justification by faith in his name, is clearly set forth. 10. Christ goeth no voyage in vain, he cometh not short of his intent and purpose, but doth the work for which he cometh, preaching the Gospel, *In his majesty, truth, meekness, and righteousness he rideth prosperously.* 11. Christ can do what he will; he can do terrible things to make his enemies tremble, and

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his friends reverence him with holy fear, having omnipotency in him to work by, as ready as a man hath his right hand to employ; let him but will to have any thing done, and it shall be done; he hath not long to advise what he is able to do, as men consult with their ability, whether they be so powerful as to effect what they intend, or would have done, *Thy right hand shall teach thee terrible things.* 12. Albeit he needeth no admonition to do what he is doing or will do, yet loveth he to have his children furthering the advancement of his Kingdom, shewing unto him what they would have done, & praying unto him that his Kingdom may more & more come, as this form of speech endited by the holy Spirit doth import, *Gird thy sword, ride thou prosperously*, &c. 13. Christ in his conquest is to meet with his enemies, of whom some will openly oppose him, some will feignedly profess subjection, but will not heartily submit themselves unto him, but stand aloof and at a distance, being far from him in their hearts, when with their lips they draw neer-hand unto him; both these are here called *the Kings enemies.* 14. Such as do not draw neer unto him in their heart, he can and will send messengers of wrath unto their heart, *threatenings* which shall be executed, *terrors* which shall be followed with judgements, and *judgements* which shall end in their destruction, sudden and unexpected; how many or how strong soever they seem to be, they shall not stand before him, nor be able to hinder his conquest, *Thine arrows are sharp in the heart of the Kings enemies*, whereby *the people fall under thee.* 15. Christ Jesus the promised Messiah was revealed to the Kirk of Israel, to be the very true eternal God, that their faith and ours might have satisfaction, and a solid ground to rest upon, in the all-sufficiency and infinite worthiness of the promised Redeemer, as the Apostle, *Heb.* 1. 8. confirmeth unto us, citing to this purpose this very text, *Thy throne, O God, is for ever and ever.* 16. Christ shall not want a Kirk from generation to generation; let persecutors do their worst, he shall reign as King, and sit on his throne in his Kirk, giving forth his laws and executing them, oppose him who will, *Thy throne, O God, is for ever and ever.* 17. The Scepter of Christs Kingdom, which is the Gospel or the word of God in Scripture, whereby he gathereth his subjects and ruleth them, and the manner of his governing his people by the rules of his Law and discipline, is most just and equitable, a righteous scepter, whereby the subjects may be instructed in all righteousness, and may be justified and made righteous; *The scepter of thy Kingdome is a right scepter.* 18. The holiness and righ-

teousnesse of Jesus Christ, both as he is God, and as he is God incarnate, is so essential to his person and employment, that his rule of government and administration of his affaires in his kingdome cannot be but right, as for direction, so also for rewards to them who obey his direction and punishments of the disobedients, *Thou loveſt righteouſneſs, and hateſt iniquity.* 19. As Christ is very God, so is he very man in all things (except sin) like unto us whom he calleth, *Psal.* 22. 22. and *Heb* 2. 12. *his brethren*, and here his *fellows*, sharemen and partakers of all that is given unto him, and joynt heirs with him, *Rom.* 8. 17. and by reason of making Covenant in our name with the Father, and by assuming of our nature according to the tenor of the Covenant, God becometh his God and our God, and he in our name as man, receiveth the gifts of the holy Spirit without measure, for fitting him as he is man to manage his Kingdom in righteousnesse effectually; for it is said, *Therefore*, or to that intent, *God, thy God hath anointed thee with the oil of gladneſs.* 20. The gifts and graces of the holy Spirit spoken of here in the terms of oil, (employed for figuring mens furnishing unto their calling, and enabling of Kings and Priests unto their offices, and employed also in the entertainment of honourable guests invited to a feast) are so bestowed on believers, joynt-heirs with Christ, as Christ is not degraded from his sovereignty by his partners exaltation; for of Christ it is said, *Thy God hath anointed thee with the oile of gladneſs above thy fellows.* 24. As the attendants of great persons are refreshed by the smell of their ointments and perfumed garments: so are Christs attendants refreshed with the consolation of Christs Spirit perfuming all his outward ordinances, wherein as in his garments he doth shew forth himself to his Kirk more comfortably, then any perfume or odoriferous spice can set forth, *All thy garments ſmell of myrrhe and aloes and caſſiah.* 22. Not only the heavens where God sheweth forth his glory to souls of just men made perfect, but also all the places where his honour dwelleth, all the meetings of his Church where he sheweth himself in his ordinances to a spiritual eye, are all of them most glorious and stately palaces; for there is the Temple of the Holy Ghost, and there is the beauty of holinesse, whence doth come forth the smell of his graces in his ordinances, as *out of Ivory palaces.* 23. It is savoury and well-pleasing to Christ, when his people find pleasure in him, and are refreshed by his blessing upon the publik ordinances; for, *Thereby they have made thee glad*, saith the Psalmist to Christ. 24. Albeit the Catholick Kirk consisting

sisting of true converts or real Saints, be but one and the only true Spouse of Christ, yet particular visible Kirks consisting of Saints by calling, by obligation, and by profession, and common estimation of their own or others; some of them being true Saints indeed in the Spirit, some of them but counterfeits, and Saints in the letter only, are in number many, as they are dispersed for time and place, wherein they do live, and do make up sundry incorporations and Ecclesiastick consociations in Parishes, Towns, Countries and Kingdomes, as the Lord giveth them occasion, opportunity or possibility to make use one of another for communion of Saints; in this respect (I say) they are many, and therefore the true Spouse, the true Kirk consisting of true converts (whose praise is of God, to whom only they are certainly known, and not of men) being but one is compared to the Queen; but the particular Kirks, whose collections and consociations is known to men, being many, are compared to Ladies of Honour which serve the Queen; of this sort it is here propheſied, that the most renowned Cities, Countries, Provinces, and Kingdomes should be professed attendants of Christ the bridegrooms honour, and professed servants of his Kirk, and promotors of the honour, estate, and welfare of his Spouse; *Kings daughters among thy honourable women.* 25. Albeit our Lord will allow a place of honour and room in his own court unto visible Kirks in their several consociations greater and smaller, for that service which they may do in order to the gathering in of the Elect into the inner court of neerest spiritual communion with him, yet it is the universal invisible Kirk which he counteth his Spouse; she is the Queen who hath access unto him to be in highest honour beside him, *Upon thy right hand did stand the Queen.* 26. As the whole society of true Saints revently attend the will of the Lord, that every one of them in their place may honor the Lord: so are they all highly honoured of the Lord, and adorned with whatsoever may make them glorious; for the ornaments put on by Christ, such as are adoption, justification, sanctification, with all other relations tending to their felicity, are here compared to the finest Gold; *The Queen doth stand at his right hand in gold of Ophir.*

Verse 10. *Hearken (O daughter) and consider, and encline thine ear; forget also thine own people, and thy fathers house.*

11. *So shall the King greatly desire thy beauty: for he is thy Lord, and worship thou him.*

12. *And the daughter of Tyre* shall be *there with a gift*, even *the rich among the people shall entreat thy favour.*

13. *The Kings daughter is all glorious within; her clothing* is *of wrought gold.*

14. *She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her, shall be brought unto thee.*

15. *With gladness and rejoycing shall they be brought: they shall enter into the Kings palace.*

This is the other part of the Psalme wherein the Spirit of the Lord speaketh to the true Kirk militant, and directeth her in her duty, and encourageth her by sundry inducements to follow the Lords direction. *Whence learn*, 1. As because there is spiritual love and respect between God and his Kirk, therefore the Covenant and the spiritual communion between Christ and his Kirk is compared to a marriage: So because the derivation of all spiritual life, grace and motion which the Kirk hath, is from God, and dependeth on him; Therefore the Kirk is compared to a daughter, *Hearken, O daughter*, and *ver.* 13. she is called *the Kings daughter.* 2. The way and order of bringing the Kirk to her duty, is by her hearing of his word, consideration of what is taught, and subjection of her spirit to the obedience of faith; *Hearken, O daughter, and consider, and encline thine ear.* 3. Because even the true members of the Kirk, whose praise is not of men but of God, are in this life intangled in affections to their old wayes and corruption of manners; Therefore every one hath need to renounce and forget more and more their old lusts and enticements of the world, which is a very true fruit, and necessary evidience of their hearing in faith, *Forget also* (saith he) *thine own people, and thy fathers house.* 4. The more we renounce and abandon our lusts and sinful inclination in obedience to God, the more are we beautified with holiness, and are acceptable to God in our endeavours, *Forsake thy fathers house, so shall the King greatly desire thy beauty.* 5. Christ hath all right unto our service, and by creation, redemption, and covenant we are absolutely bound to serve and honour

honour him in all things: *He is thy Lord, and worship thou him.* 6. When the Kirk honoureth Christ he will honour her, and make the noble and potent in the world submit themselves to her, and seek communion with her, and to esteem the meanest true member of the Kirk, more blessed then riches or honour can make any man: *The daughter of Tyre shall be there with a gift: The rich among the people shall entreat thy favour.* 7. The glory of the true Kirk, and of every true member thereof is in things spiritual, not discernable by the uptaking of the natural man; for what is outwardly professed, is inwardly studied unto in sincerity by them who worship God in spirit and in truth; and the graces wherewith she is adorned, as knowledge, faith, love, hope, zeal, courage, sobriety, patience, are not the object of outward beholders, but most beautiful in the eyes of a spiritual discerner, and in the eyes of him that sees in secret: *The Kings daughter is all glorious within.* 8. Whatsoever inherent graces the Saints have, and how beautiful soever they be; yet they have need of a garment which may hide their imperfections, and beautifie them before God; to wit, the imputed righteousness of Christ, the Husband of the Kirk, who only hath this garment to sell, *Rev.* 3. 18. and though it be bought without money and without price, yet it is very rich; for whatsoever either nature or art can furnish to set it forth, is but a shadowing similitude of it, *Her cloathing is of wrought gold.* 9. Though the marriage of Christ and his Kirk be bound up, and the hand-fastning be past, and tokens of love be given to the Bride; yet the full solemnity of the compleat marriage is delayed till a set time, that the particular members and the whole Kirk be perfected. The time of the brides being brought to a constant habitation with Christ, is at the Lords appointed time; to wit, at the death of every particular Saint, and of the whole Kirk together at the day of our Lords second coming; the day is coming, wherein *she shall be brought unto the King.* 10. Albeit now there be many imperfections in the Saints, which Christs imputed righteousness doth hide, yet in the day of the Kirks being brought to the presence of God to be with him for ever; she shall have no imperfection, spot or wrinkle, or want of any thing which may perfect her glory in all respects; she shall put on immortality and incorruption, and her very body of flesh shall be made conformable to the glorious body of our Lord Jesus; *She shall be brought unto the King in raiment of needle-work:* wherein the height of artifice and of natures materials are joyned as the fittest similitude which can express this unexpressible glory.

11. The same shall be the glorious state of particular Saints, and particular Congregations, which shall be of the whole Kirk universal; whereof as every true Congregation and particular Saint therein is a part, and have contributed their service in their time to the good of the whole Kirk, as handmaids to the Mistris: so shall they share in the glorious reward; *The virgins, her companions shall be brought unto thee*, so saith the Psalmist unto Christ. 12. Great shall be the joy of men and angels in the general meeting of the whole Kirk, all being gathered together by the angels, who have lived from the beginning of the world to the ending thereof, and all received in the fellowship of God in blessedness to endure for ever, *With gladness and rejoycing shal they be brought, they shall enter into the Kings palace.*

Verse 16. *In stead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.*

17. *I will make thy name to be remembred in all generations: therefore shall the people praise thee for ever and ever.*

The two last verses may be applied both to the Bride the true militant Kirk, and to the Bridegroome Christ Jesus, the King of Saints. As it is applied to the Kirk. *Learn*, 1. The Saints have no ground of gloriation in their progenitors according to the flesh, of whom they draw nothing but what is polluted with sin; but all the glory of the Kirk is rather in her children which she bringeth forth by the Gospel unto God, *Instead of thy fathers shall be thy children.* 2. What any member of the Kirk seemeth to lose in the world by forsaking thereof and coming to Christ, it is made up to them by Christ in spiritual respects, if not also in temporal blessings when God seeth fit, *In stead of thy fathers shall be thy children* 3. The true children of the Kirk are indeed the excellent ones of the earth, and princes indeed, wheresoever they live, in comparison of all other men who are but the beastly slaves of Satan: *Thy children are princes in all the earth.* 4. The true Kirk shall be honourable, and honoured by her kindly children in all generations, because of the estimation which God putteth upon her in his holy Scripture: *I will make thy name to be remembred in all generations: Therefore the people shall praise thee.*

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These verses may also be applied more pertinently to the bridegroome Christ Jesus, for whose praise the whole Psalme is composed, *vers.* 1. Of whom only the words can be verified fully, as onely capable of what is ascribed directly to the person spoken unto here, and cannot be well ascribed to *Solomon* and *Pharaohs* daughter in their marriage; because partly *Solomons* marriage with outlandish women, is marked among his faults, and so can hardly be esteemed to be honoured with this song delivered to the Kirk for her perpetual instruction; partly because in the Inscription there is not so much as mention of *Solomons* name, either as type or resemblance of this marriage of Christ and his Kirk; and partly also because what is here spoken, hath little typical verity answering to it in the History of Scripture concerning *Solomons* marriage, or Children of *Pharaohs* daughter. And lastly, this song is set down not in a typical manner, but in a simple similitude of the marriage of a King and Queen indefinitely, whose marriage useth to be the most glorious of all earthly marriages, and fittest to lead us up to that incomparably glorious spiritual marriage of Christ and his Kirk. In which consideration from these words; *Learn*, 1. Christ doth not draw glory from his progenitors according to his flesh, but giveth being and gracious being to such as he regenerateth by his word and Spirit to be his children, and so it may be said to Christ, *Instead of thy fathers shall be thy children.* 2 The excellency of Christs children and their princely disposition above the rest of mankind unregenerate, is of Christs making; he only it is, of whom properly it may be said, *Thou shalt make thy children princes in all the earth*; for, *He hath made us Kings and Priests to God and his Father.* 3. By the Spirit that indited this Psalme, and all other Scriptures Christs name shall be holden forth and remembered from age to age, while the world lasteth, *I will make thy name* (saith the Spirit) *to be remembered to all generations.* 4. Christs espousing unto himself a Kirk, and gathering moe and moe from age to age by his word and Spirit unto it, his converting souls, and bringing them in to the fellowship of his family, and giving unto them princely mindes and affections whereever they live, is a large matter of growing and everlasting glory unto his majesty; for in regard of this point, and what is said before in this Psalme, he addeth as the close of all, *Therefore shall the people praise thee.*

PSAL.

PSAL. XLVI.

To the chief Musician for the sons of Korah, a song upon Alamoth.

After some notable delivery of the Kirk from the enemies, the Lords people do confirme themselves in their resolution to trust in God, and not to be afraid of trouble, because of his comfortable presence among them, which is like unto a river of continual refreshment, as late experience did give evidence, *ver.* 1, 2, 3, 4, 5, 6. and do exhort all men in the world to observe this his late work, and make use of it for their humiliation, *ver.* 7, 8, 9, 10. as the Kirk doth make use of it for confirmation, *ver.* 11.

Vers. 1. GOD is *our refuge and strength: a very present help in trouble.*

2. *Therefore will we not fear, though the earth be removed: and though the mountaines be carried into the midst of the Sea.*

3. Though *the waters thereof roar* and *be troubled:* though *the mountaines shake With the swelling thereof. Selah.*

FRom by-gone experience of Gods defending his Kirk, the Lords people do strengthen themselves in the faith of Gods word, concerning the care of his people, and from this ground, do guard their heart against the fear of all possible trouble in time coming. *Whence learn,* 1. Faith in Gods word and the profession of it, is made much more vigorous and lively after felt-experience of the verity thereof; for the Kirk did believe this truth before this late delivery, but now after this fresh experience they are animated

animated to set to their seal to it more confidently, saying, *God is our refuge.* 2. Albeit the Kirk were destitute of all humane strength within her self, and were forsaken; yea and pursued by all Kings and Princes, yet hath she God for a retiring place, and for furnishing of what is sufficient for her subsistence; *God is our refuge and strength.* 3. Albeit the Lord will not exempt his people from trouble, yet he will be neer them in trouble; and when their weakness is discovered to them, then he will help them, and will not delay his help too long, but will give help in time of need effectually; for God is to his people, *A very present help in trouble.* 4. Nothing can guard the heart of Gods people against the terror of possible, or imminent troubles, save faith in God; for here the Lords people having fixed their faith, do make this inference, *Therefore will not we fear.* 5. The terrour of apparent trouble, is the touchstone of confidence in God, and then is faith fixed, when it doth look upon the greatest dangers aud troubles that can be imagined, with resolution to adhere to God and to that truth that persecutors do oppose, whatsoever may come, *We will not fear, though the earth be removed.* 6. Albeit the whole frame of the world were changed, and the work of creation were either dissolved or confounded, which shall be in effect at the last day; yet faith findeth footing and ground to stand upon in God himself, *We will not fear, though the mountains be carried into the midst of the Sea, though the waters thereof roar and be troubled, though the mountaines shake with the swelling thereof. Selah.*

Vers. 4. There is *a river, the streams whereof shall make glad the city of God: the Holy place of the Tabernacles of the most High.*

5. *God* is *in the midst of her: she shall not be moved: God shall help her*, and that *right early.*

The Kirk doth look upon the Lords word and ordinances joyned with the blessing of his Spirit among them, as upon a sufficient consolation against whatsoever trouble can be imagined. *Whence learn,* 1. Although there be many particular persons in the Lords Kirk militant, and many particular Congregations, as there were many habitations in *Jerusalem,* and many tabernacles at the time of the solmne feast, when all the Lords people were gathered together to the keeping thereof; yet are they all one Kirk universal, one Kingdome of God, one City compact together in the union

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of one sealed Covenant, one true faith and Spirit; *The plurality of the Tabernacles of God doth make but one City of God here.* 2. Albeit trouble without comfort may fall on men who know not God; yet to believers within the Kirk there can no trouble come, wherein the true Citizens may not finde consolation and joy to uphold them against all causes of sorrow; *There is a river, the streams whereof make glad the City of God.* 3. The consolations which God furnisheth to all who will make use of them within the Kirk, are not like the consolations which the world can afford, which are in all respects insufficient to overcome trouble; but the consolations of God are abundant, constantly running, ready at hand, and able to make a man a conquerour over trouble effectually, and to make him rejoyce in the Lord in the midst of trouble; for this is imported in the similitude of refreshing water; *There is a river the streams whereof shall make glad the City of God.* 4 God will never forsake his people who seek after him, but where they are following his ordinances in any measure of sincerity, there will he be; *God is in the midst of her.* 5. As the consolation of the Kirk, so also the stability of the Kirk, and continuance of it from generation to generation, dependeth upon Gods settled residence therein; *God is in the midst of her, she shall not be moved.* 6. Gods presence among his people will not exempt them from trouble, but from perdition in trouble: he will not exempt the bush from burning, but from being consumed, *For God shall help her.* 7. Albeit the Lord do not appear at the point of time when we would, yet shall he come and help in time of need most timeously, *God shal help her, and that right early.*

Verse 6. *The heathen raged, the kingdomes were moved: he uttered his voice, the earth melted.*

7. *The LORD of hosts is with us: the God of Jacob is our refuge. Selah.*

He cleareth the doctrine delivered, by a late experience of Gods taking order with the enemies of the Kirk, at the time when they in great confluence and power made assault against her. *Whence learn,* 1. It is no small indignation which the world doth bear against the Lords Kingdome, his people, and work among them; nor is it any mean power from which the Kirk is in danger to suffer hardship, but *fury* in the height of it, and *force* in the fartheſt extent of it, may she expect to encounter with; *The heathen raged, the Kingdoms were moved.* 2. It is not the worldly power of the Lords people which can sustaine the assault of their raging ene-

enemies, but God himself must prove party to her oppressors; therefore here the Lord doth interpose himself for his people; *The Lord uttered his voice.* 3. It shall not cost the Lord any business to dispatch the enemies of his people; let him shew himself a little, let him but say the word and they are gone, as Snow before the Sun, or fat cast into the fire, so are they consumed; *He uttered his voice, the earth melted.* 4. Any one experience of the Lords working for his Kirk may suffice to confirme the faith of his people concerning his perpetual presence in his Kirk, for assistance of his people in their difficulties; for from this one experience he draweth the inference; *The Lord of hosts is with us.* 5. What the Lord is in wisdom, power, and other attributes, that may the Kirk apply to her self, and be sure to have the fruit of it as her need requireth; if hosts of heathen and huge great Armies of whole Kingdomes be against his Kirk, it still may be sure God the Lord of Armies will stand up against them, and for his Kirk, *The Lord of hosts is with us.* 6. The Covenant of God made with the Kirk in former ages, is good enough security to the Kirk in after-ages for obtaining whatsoever benefit his Covenant includeth; *The God of Jacob is our refuge*; yea the rights made to the incorporation of the Kirk, is as good security for the use of every particular believer, as if it were made personally to every member by name; and therefore as wise Citizens do reckon whatsoever they can claim by their Town-Charter, no less to belong to them then their own private possessions: so whatsoever the believer can claim by vertue of the great Charter made to the Kirk, he should reckon it as sure to be his, as if his proper name had been specified in the promises; for, *The God of Jacob is our refuge*, is thus much, because God is undoubtedly the God of *Jacob*, and his childrens refuge, he must undoubtedly be our God, who are members of that incorporation, and our refuge.

Vers. 8. *Come, behold the works of the LORD, what desolations he hath made in the earth.*

9. *He maketh the wars to cease unto the end of the earth: he breaketh the bowe, and cutteth the spear in sunder, he burneth the chariot in the fire.*

10. *Be still, and know that I am God: I will be exalted among the heathen: I will be exalted in thee arth.*

11. *The LORD of hosts is with us: the God of Jacob is our refuge. Selah.*

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In the latter part of the Psalme, he exhorts all men to make use of this deliverance given to the Kirk for their humiliation, confidence in God, and consolation. *Whence learn*, 1. When God doth work works of wonder in favour of his Kirk, most men mark not the Lords doings; such is the dulness and stupidity, ingratitude, misbelief and perverseness of men, either thinking little of his work, or ascribing the praise to instruments, or some other thing beside God; so that there is need to call unto men, and set them to their duty; *Come, and behold the works of the Lord.* 2. Wonderful calamities doth God pour out upon the enemies of his people, when he entereth in judgement with them; for what they intended to do to his people, he doth unto them, *Behold, what desolations he hath made in the earth.* 3. When it seemeth good to the Lord, he can give peace universally to his Kirk, and a whiles breathing from the trouble of outward enemies, *He maketh wars to cease to the ends of the earth.* 4. Long preparations for war, armes and ammunition which have been made with great labour and expences against his Kirk, the Lord can soon give a short accompt of them, and make them useless when he pleaseth, *He breaketh the bowe, and cutteth the spear in sunder, he burneth the Chariot in the fire.* 5. Because men cannot understand what they are doing, or what is their duty so long as their passions are a loft, so long as their mindes are tumultuous busied about many things, and distracted from what is most necessary; it is good for people from time to time to gather in their straying thoughts, to silence their passions and perturbations, and humbly compose themselves for observation of whatsoever God requireth of them, *Be still, and know that I am God.* 6. It is better for men to be wise and acknowledge the Lord by the words of his instruction, then to leave their lesson to be learned by doleful experience and danger of destruction, *Be still, and know that I am God.* 7. There is not so ready a way for the Lords people to quiet their minde against the fear of trouble and persecution of men, as to settle their faith about Gods taking care of his people and of his own cause and of his minde declared against his and their enemies; *Be still, and know that I am God.* 8. The Lord will not be at a loss by the opposition of his enemies, he will not fail to enlarge his glory, the more that men go about to suppress it; he will make an inrode upon his adversaries lands, and make them know himself to be God, either to their conversion or confusion and destruction; *I will* (saith he) *be exalted among the heathen.* 9. How little notice soever

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be taken of the Majesty of God oft-times in the visible Kirk, and alwayes without the Kirk he be mis-regarded, yet will he see to his own glory, not only in the Kirk, but also among the enemies of the Kirk, and not only among such as have actually invaded his people, but also among them far and neer that have taken no notice either of him or of his people; *I will be exalted in the earth.* 10. Whatsoever manifestation of Gods power be made in the world by his judgement against his enemies who know him not; yet he is ever doing for his Kirk, and not against her; *The Lord of hosts is with us.* 11. The Kirk of God or believers need not care how many be against them, seeing they have moe for them then can be against them; to wit, God and all the creatures at his command, *The Lord of hosts is with us.* 12. The strength of the Kirk stands in her renouncing her own, and fleeing in to Gods strength, and not in opposing their enemies by strong hand, but by betaking of themselves to God; *The God of Jacob is our refuge.* 13. We have need to make God the ground of our confidence, and to make our communion with God the ground of our comfort; for God is sufficient for us against every evil, and God is sufficient unto us for furnishing every good, and we have need to fix and settle our grounds, by oftner subscription of this truth, and oftner avowing of it, *The Lord of hosts is with us, the God of Jacob is our refuge,* Is repeated.

PSAL. XLVII.

To the chief Musician. A Psalme for the sons of Korah.

This Psalme is a prophecie of the enlargement of Christs Kingdome, and of the conjunction of Jews and Gentiles in one body under Christ their head and Lord, delivered by way of exhortation to Jews and Gentiles, joyfully to praise the God and Saviour of his people Jesus Christ; on whom the Psalmist looketh as now ascended into heaven triumphantly after the full payment made of the price of Redemption, and as going about the gathering in of the redeemed Gentiles, till he bring

bring in the fulneſs of them into one Kirk with the Jews; the exhortation is prefixed, *ver.* 1. and repeated, *ver.* 6, 7. the reaſons of the exhortation to a joyful praiſing of him are ſeven. The firſt, *ver.* 2. The ſecond, *ver.* 3. The third, *ver.* 4. The fourth, *ver.* 5. The fifth *ver.* 7. The ſixth, *ver.* 8. The ſeventh, *ver.* 9.

Verſe 1. *O Clap your hands (all ye people) ſhout unto God with the voice of triumph.*

FRom the exhortation to Jews and Gentiles, joyfully to praiſe the Redeemer; *Learn*, 1. Chriſts Kingdome and the benefits thereof do belong to moe nations then one, for in him the redeemed in all the nations of the earth are bleſſed, *Clap your hands, all ye people*, or, *all ye Nations*, ſaith the Lord. 2. The Kingdome of Chriſt coming to a people, or family, or perſon, is matter of chief joy to them, becauſe thereby delivery cometh from ſin, Satan, and miſery, and ſure mercies of righteouſneſs, peace, and joy in the Holy Ghoſt with eternal life brought to them, and therefore juſt reaſon to ſay to them to whom Chriſt cometh, *O clap your hands, ſhout unto God with the voice of triumph.* 3. Our joy and our victory over all our enemies, which Chriſt hath purchaſed and bringeth to all believers in every Nation, is the matter of Chriſts praiſe, and doth declare that he is God, who having in his manhood ſuffered, wraſtled againſt ſin, Satan, death, hell, and the curſe of the law, did by the power of his Godhead prevaile before he brought joy to the Gentiles. Thus much do the words of the exhortation import; for his triumph preſuppoſeth his victory, and his victory preſuppoſeth his battel before he overcame, and the commanding of the Gentiles *to clap their hands and ſhout*, and to ſhout *with the voice of triumph*, preſuppoſeth their intereſt in the victory; and while they are bidden ſhout to *God*, the triumpher, who in all this Pſalm is the Redeemer Chriſt (as ſhall appear hereafter,) it imports that the Redeemer is God, and howſoever he is God inſeparably from the Father and the Holy Spirit, yet here he is diſtinctly to be looked on in his perſon; and howſoever he is inſeparably to be praiſed with the Father and Holy Spirit, yet here diſtinctly to be praiſed for this his work of victorious Redemption of ſinners; therefore it is ſaid with diſtinct relation to his perſon, *Shout unto God with the voice of triumph.*

Verſe 2.

Verse 2. *For the LORD most high is terrible, he is a great King over all the earth.*

From the first reason of the joyful praising of Christ, taken from his Sovereigne Majesty over all the world; *Learn*, 1. That the Redeemer, the victorious triumpher, is the Lord very God, essentially *Jehovah, th. Lord most high.* 2. Christ is able both to keep his subjects in subjection by his rod and corrections, and to take order with his enemies also, how high soever they be, *The Lord most high is terrible.* 3. Christ hath right and just title to erect a Kirk in what Countrey and Kingdom he pleaseth, without asking any mans licence, and to set up among his subjects the profession of his name, and practice of all his Ordinances pertaining to the exercise of Religion in doctrine, worship, and Ecclesiastick government of his subjects, *He is a great King over all the earth.*

Verse 3. *He shall subdue the people under us, and the nations under our feet.*

From the second reason for joyful praising of Christ, taken from the encreasing of his own Kingdome, and the exalting of all his subjects above the rest of the world; *Learn*, 1. The true Kirk of Christ may from age to age promise to her self addition of new subjects, or bringing down of their enemies under their feet; for as the true Kirk in the Prophets time might say, so may also every true Kirk say after them, *He shall subdue the people under us, and the nations under our feet.* 2. If it will not please the Lord at such a time as men would wish, to execute judgement on their enemies, nor yet to convert them, and make them additional subjects to his Kingdome, yet shall he not fail to make his own people victorious over their opposition, power, and persecution, and more then conquerors in this respect, *He shall subdue the people under us, and the nations under our feet.*

Vers. 4. *He shall chuse our inheritance for us, the excellency of Jacob whom he loved. Selah.*

From the third reason of Christs praise, taken from the care he hath for sustentation and welfare of his subjects; *Learn*, 1. As God by allotting of earthly *Canaan* for the inheritance of his people, did testifie his care to provide for them both earthly sustenance and an enduring substance for their spiritual subsistence represented thereby; so will he provide for the sustenance of all his subjects in all ages, both bodily and spiritual, *He shall chuse*

our inheritance for us. 2. As he is most loving of us, and more wise to make choyce of what is good for us, then we our selves are: so will he employ his wisdome and love in carving out unto us our lot, measure, portion, and inheritance; *He shall chuse our inheritance for us*, and not leave it to our carving. 3. The main part of the inheritance of Christs subjects is no earthly thing, but his very best blessing, such as he gave to *Jacob* above *Esau*; *Their inheritance shall be the excellency of* Jacob. 4. The fountaine of Christs care for all his subjects, is common to them and to *Jacob*, and that is his love, *The excellency of Jacob whom he loved, shall be their inheritance. Selah.*

Verse 5. *God is gone up with a shout, the LORD with a sound of a trumpet,*

From the fourth reason of Christs praise taken from his glorious triumphing over all his enemies and ours when he ascended to heaven; *Learn*, 1. He that ascended, what is it but that he also descended, first into the lower parts of the earth; he that descended is the same also that ascended up farre above all heavens, that he might fill all things, *Ephes.* 4. 9. That is, Christ being very God, descended in humbling himself to take on him the shape of a servant, and when he had perfected the work of redemption ascended in our nature, the same very person still very God, which descended; for *God is gone up with a shout.* 2. As the Arke of the Covenant, the figure of Christ, after victory gotten over the chief enemies of the Kirk, ascended up to *Sion*, and Gods presence in it; So Christ after victory obtained of his chief enemies on the Crosse, ascended triumphantly into heaven, *God is gone up with a shout, Jehovah, with the sound of a trumpet.*

Vers. 6. *Sing praises to God, sing praises: sing praises unto our King, sing praises.*

Verse 7. *For God is the King of all the earth: sing ye praises with understanding.*

The exhortation given to all people to praise Christ for the work of redemption, is repeated, and directed to the Kirk of the Jewes more particularly with a fifth reason of praise, taken from a neerer conjunction between Christ and them, then between him and any other Nation. *Whence learn*, 1. Albeit the Lord doth shew his glory in the works of creation, and is shining dayly in the works of providence also; yet in the work of redemption, conversion and salvation of souls, his glory is manifested farre

farre more; for here, *praise, praise, praise*, and the fourth time *praise* is called for. 2. When beleevers in Jesus Christ do consider how he abased himself to assume our nature, how he payed the ransome for us as surety, how he did encounter and fight with all our enemies, and being victorious in our name, ascended in our nature with the shout of the victory, and sound of the trumpet of the triumpher, they cannot chuse but see reasons of praising joyfully the glorious Godhead of Jesus Christ, and of singing praises to him as God again and again. 3. Of all Nations of the earth, the Jewes have the first place, priviledge, and prerogative, manifest bonds with, and interests in Jesus Christ; for he delivered them out of *Egypt*, settled them in *Canaan*, held house among them in a Tabernacle, answered them by oracle out of the Arke of the Covenant, the type of his incarnation, took upon him to be their King and sanctifier, the holy one of Israel, their Redeemer, took of them his humane nature, and was born a Jew, therefore had the Prophet good reason to say to the Kirk of the Jewes, *Sing praises to our King, sing praises*; and in this song may all they joyn with the Jewes, who have embraced Jesus for their King. 4. Christ is so King over the Jews, as he also extendeth his kingdom over all the earth, not only in regard of his power in a common maner, but in regard of his special grace gathering in subjects out of all parts of the world, till he have the full number brought in and saved, he; he only is the true Catholick King, *for God is the King of all the earth.* 5. As none can praise God, or praise Christ sincerely, who do not understand the reasons for which they should praise; so he that praiseth understandingly, cannot chuse but praise affectionately, therefore saith he, *Sing ye praises with understanding.*

Verse. 8. *God reigneth over the heathen: God sitteth upon the throne of his holinesse.*

From the sixth reason of Christs praise taken from the keeping a Kirk among the Gentiles for gathering the redeemed out of all Tongues and Languages, and reigning among them as King of Saints, and another of holinesse; *Learn*, 1. To the end that Faith may finde footing and a Rock to rest upon, we must in all the promises, works and praises of Christ still remember that as he is now very man, so is he also eternally God, and that no man reasonably or with understanding can praise him as the Redeemer and perfecter of what is spoken of him in Scripture, except he acknowledge him to be God; therefore is Christ eight times in this Psalm called God, beside the ascribing unto him works proper to God only; and twice he is called by the incommuni-

municable name of Jehovah the Lord; and in this verse Godhead is twice acknowledged in him, as King of the Kirk among the Gentiles; *God reigneth over the heathen, God sitteth upon the throne of his holinesse.* 2. Because the summe of Christs Kingdome is holinesse, and his work is to teach, prescribe and command holinesse, to take away sin, and powerfully to apply and work in his own redeemed ones holinesse, and to continue in his actual governing of his Subjects, till he have made all and every one of the redeemed perfectly holy, therefore is his throne in a special manner called *the throne of holinesse; God sitteth upon the throne of his holinesse.*

Ver. 9. *The princes of the people are gathered together*, even *the people of the God of* Abraham: *for the shields of the earth* belong *unto God: he is greatly exalted.*

From the seventh reason of Christs praise, taken from his converting of great men of the earth, (as Kings and Princes,) and bringing them to the obedience of the faith and union with the true Kirk; *Learn*, 1. Albeit oft-times it is seen, that not many rich, noble, or potent are called; yet God for his own glory is from time to time bringing in some of them, and when it may glorifie his name, shall bring in, and perfect what is promised, and prophesied here; *The Princes of the people are gathered together.* 2. It is a point of Christs praise in the conversion of men, that his omnipotency maketh men voluntary Subjects, and to come in to him as by invincible power on his part, so also deliberately with a free election, and heartie consent of will on the converted mans part: The Princes of the people, and excellent ones in the earth, of whatsoever rank converted unto Christ, *are voluntary people*; for the original suffereth also this reading, *The voluntary of the people are gathered together.* 3. The Kirk of the Jews is the mother-Kirk, whereof *Abraham* and the godly Jews, yea and Christ himself were Members; The Kirk of the Jewes is the Olive-tree, whereinto all the Converts of the Gentiles are ingrafted, gathered, and made one people with *Abraham* and the faithfull among the Jewes; *The Princes of the people are gathered together, the people of the God of* Abraham. 4. The unity of the Kirk standeth in the union of the Spirit, under the service of the one only true God, and in conjuction with his people, for the union of Jew and Gentile, is *the gathering together of the Princes of the people to the God of* Abraham.

5. As

5. As there is a neceſſity of the union of Jewes and Gentiles in one viſible Chriſtian Kirk, becauſe it is promiſed and prophesied that it ſhall be ſo; So there is reaſon to wiſh for the more evident union of them, that they may be as eminently conſociate as ever the Chriſtian Kirks were, (either in the Apoſtles time or in the Chriſtian Emperours time,) in a generall Aſſembly or œcumenical Councell; for that there is at leaſt a poſſibility of an œcumenical Councel, or a generall aſſembly of Jewes and Gentiles in this world under Chriſt their King. This place makes it plaine, becauſe after it is foretold that there ſhall be ſuch a union of all the people of the God of *Abraham*, Jewes and Gentiles, as *their Princes ſhall be gathered together*; He takes away the chief ground of a great objection which may be made from the diſcord and diſagreement of the Princes of the world; ſome of them being averſe altogether from the Chriſtian Religion, ſome of them from the true Religion of Chriſt, and all of them almoſt diſſenting one from another, and warring one againſt another; whereby now for many yeares the gathering of an œcumenicall Councel hath not been poſſible. He meeteth this objection in the Text, ſaying, *For the ſhields of the earth belong unto God*, that is, the hearts and power of all the Kings of the earth are in the Lords hand, and he hath the diſpoſing of ſhields, armies and ammunition, with all their commanders and rulers in the world, and therefore can make them ſerviceable for the neareſt conjunction and union of his viſible Kirk, which can be for his glory in this world, as he ſees fit how and when he will. 6. When all is ſaid of Chriſts praiſe that man can expreſſe of him, there is no poſſibility to attaine to the full or ſatisfactory ſetting forth of his glory as it deſerveth; but men muſt content themſelves to ſet ſaile, and to reſt in the generall, that Chriſt is and ſhall be very highly glorified; for ſo the Pſalmiſt cloſeth, ſaying after all; *He is greatly exalted.*

PSAL. XLVIII.

A Song and *Pſalme for the ſonnes of* Korah.

In this Pſalme the Lord is magnified for all his mercies beſtowed on his Kirk, (reſembled by *Jeruſalem*) *verſ.* 1, 2, 3. And in ſpeciall for a late mercie manifeſted in a paſſage of his

care to preserve *Jerusalem*, a type of the Kirk universall, against the assault of mighty Kings, *vers.* 4, 5, 6. The uses of which mercies are set down in number seven; The first, *v.* 7. The second, *v.* 8. The third, *v.* 9. The fourth, *v.* 10. The fifth, *v.* 11. The sixth, *v.* 12, 13. The seventh, *v.* 14.

Vers. 1. *GReat is the LORD, and greatly to be praised in the city of our God, in the mountaine of his holinesse.*

2. *Beautifull for situation, the joy of the whole earth is mount Sion*: on *the sides of the North, the city of the great King.*

3. *God is known in her palaces for a refuge.*

IN the first place he declareth his purpose to give God the praise of whatsoever is commendable in Jerusalem, or done unto it, or wrought for it. *Whence learn,* 1. As God shewes his greatnesse and glory in all his works, and specially in his care for, respect unto, and operation in his Kirk; so should he have glory and praise from his Kirk, for and from all his works, but specially for his care of her: *Great is the Lord, and greatly to be praised in the city of our God.* 2. As it is the benefit of *Jerusalem*, and of his Kirk represented thereby, to be united and governed in a regular incorporation; so it's a matter of Gods praise, that he maketh his visible Kirk above all other incorporations and societies of men in the world to be his citie, with which he will be in Covenant, and wherein he will manifest his holy Name; Therefore *Jerusalem*, and the Kirk represented by her is here called, *the city of our God, and the mountaine of his holinesse.* 3. Whatsoever could commend *Jerusalem* for situation in the point of pleasantnesse, commoditie, strength or statelinesse; all is but a shadow of the glory of the Lords Kirk, and in particular, as the joy of the whole land depended on *Jerusalems* well-faire, and this City did adorne all *Judea*, and the great Kings palace adorned her; So the Kirk is the joy of the whole earth, by holding out to all the light of saving Doctrine, and shewing the authority, power, wisdome, and grace of Christ, who is her great King, and doth beautifie his Kirk, for the illuminati-

mination of the blinde dark world; *Beautifull for situation, the joy of the whole earth is mount Sion, on the sides of the North, the city of the great King.* 4. As the walls, houses, and palaces of *Jerusalem* were not the strength of the Citizens; but God was her strength, as they had learned by experience: so worldly strength is not the confidence of Gods Kirk, but God only, who defendeth her by his power; *God is known in her palaces for a refuge.*

Vers. 4. *For lo, the Kings were assembled: they passed by together.*

5. *They saw* it, and *so they marveiled; they were troubled,* and *hasted away.*

6. *Fear took hold upon them there;* and *paine as of a Woman in travaile.*

He confirmeth what he hath spoken, by a late experience of deliverance from the invasion of mighty Kings, gathered to besiege and destroy *Jerusalem. Whence learn,* 1. The Lord by experience from time to time, maketh manifest his care to defend his Kirk against most mighty oppressours; who use to combine themselves together, when they minde to overthrow the Kirk: *For lo, the Kings were assembled.* 2. Many imaginations are in the heads of adversaries when they are plotting the ruine of Gods Kirk, which when they are about to execute, do vanish and prove presumptuous and vaine apprehensions of their own ability, and of the Kirks weakness; *When the Kings were assembled, they passed by together.* They found themselves unable to effect what they intended, and hoped to bring to passe. 3. When the strait cometh, and the Kirk is in danger, then the Lord doth shew himself for her, and against her enemies, and makes men see his interest in his Kirk; now when the Kings were assembled, they perceived themselves mistaken wonderfully; *They saw it, so they marveiled.* 4. Such as come to bring trouble to Gods Kirk, come to catch troubles to themselves; When Kings assembled to trouble Gods people, *they saw, and marveiled, and were troubled.* 5. If the enemies of the Kirk could foresee their own foul retreat, they would not advance or make assault against the Kirk; for now when they did see matters, as they were indeed, *they were troubled, and hasted away.* 6. Besides the mischief which God bringeth upon the Kirks enemies, when he begins to plead by way of judgement against them, he

sendeth terrour on them also, a messenger of ill-tidings to forewarne them that worse yet shall befall them: *Fear took hold upon them there.* 7. Heart and hand, courage and strength, counsel and resolution doth faile a man, when he seeth God to be his partie, and to be prevailing against him; *Fear took hold on them, and paine as a woman in travaile*; Sudden, unexpected, sore and inevitable is their destruction when it cometh.

Vers. 7. *Thou breakest the ships of Tarshish with an East-winde.*

The first use they make of this experience is this, they are led up by it to see and acknowledge Gods power in all the world, to take order with and destroy whomsoever he will. *Whence learn,* 1. No power can stand before God, and none can escape his hand; go whither they will, he can arme some of his creatures against them both by land and sea: *Thou breakest the ships of Tarshish with an East-winde.* 2. One work of the Lords justice or power against his enemies, and one experience of his merciful defending of his Kirk, should lead his people to acknowledge his Sovereigne power, and omnipotency over all, whereby he (having all creatures at his disposall) can secure his people from all quarters, and destroy all that shall rise against them; for this speech saith this in substance: Thou who scatteredst the armies of Kings who had invaded us, hast power in all the world by sea and land to overtake thy enemies; for *Thou didst break the ships of Tarshish with an East-winde.*

Verse 8. *As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.*

The second use is this; by this experience we perceive that the Lord will keep his promise to his Kirk, and preserve her for ever, *Whence learn,* 1. They that believe the word of God, and do marke his works foretold in the word, shall see and finde by experience the event thereof to answer to the prediction; and having their faith so confirmed, they should say; *As we have heard, so have we seen in the city of the Lord.* 2. The mercies of the Lord bestowed on his Kirk for her defence and continuance, do flow from his Covenanting with his Kirk; for the reason of the mercy now bestowed is, *because the city of the Lord of hosts is the city of our God.* 3. Albeit all Kingdomes and Commonwealths be subject to destruction, and have their certain limits

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and periods; yet the Kirk, the Kingdome of Christ, the City of God shall endure throughout all generations, and the gates of hell shall not prevaile over it; *God shall establish it for ever.*

Vers. 9. *We have thought of thy loving kindnesse, O God, in the midst of thy Temple.*

A third use is the acknowledgement of the sweet fruit of their former patient depending upon Gods kindnesse in the use of the publick ordinances, and now they perceive by this late experience it was not vaine. *Whence learn,* 1. They that believe Gods loving kindnesse in the time when there are apparent signes of his wrath, and patiently do depend on him in the use of holy ordinances, shall not be frustrate of their expectation; as here the Psalmist doth here acknowledge. 2. As it is a good thing patiently to wait on Gods loving kindnesse in the use of the means, when troubles and dangers do come; so it is a good thing for the godly after receiving the fruit of their faith, hope and patience, to observe the grace gotten of God, which made them to meditate upon and look unto his loving kindnesse: and so to strengthen themselves in their resolutions, to follow this blessed course hereafter, as the faithful do here: *We have thought of thy loving kindnesse, O God, in the midst of thy Temple.*

Vers. 10. *According to thy Name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousnesse.*

A fourth use is their gladnesse, because of the encrease of Gods glory by this his late mercie towards them, wherever it should be mentioned. *Whence learn,* 1. Whatsoever God giveth himself out for, that will he be found to be answerable unto in effect, even to all his holy and magnificent attributes: *According to thy Name, O God, so is thy praise.* 2. The manifestation of Gods Name by preaching of his word cometh to many, who will not subscribe all to be true that is said of him: But afterward when he maketh his word good to the comfort of his people, and overthrow of his enemies, men will be forced to say of him, that he is as good as his word, and that his works do loose his word laid in pawn for performance of it; *According to thy Name, O God, so is thy praise unto the ends of the earth.* 3. The Lords power is not idle, but constantly working in equity and justice for performance of promises and threatenings, for defending his people, and

and punishing his enemies; *Thy right hand is full of righteousnesse.*

Vers. 11. *Let mount Sion rejoyce, let the daughters of Judah be glad, because of thy judgements.*

A fourth use is to stirre up all good people to rejoyce, because God hath pleaded their cause against their enemies. *Whence learn,* 1. It becometh all men to be glad to see God glorifie himself in deciding controversies equitably; but most of all the people of God, who have the present benefit thereof, and in whose favours controversies between them and their enemies are decided; *Let mount Sion rejoyce, and the daughters of Judah be glad.* 2. Albeit it be lawfull for Gods people to rejoyce when their enemies are punished; yet had they need to take heed to their spirit, that their joy be not fleshly, for satisfaction gotten to their vindictive passions; but spiritual, for the declaration of Gods kindnesse to his people, and just indignation at the wickednesse of their malicious persecutors: *Let them be glad, because of thy judgements.*

Vers. 12. *Walk about Sion, and go round about her: tell the towers thereof.*

13. *Marke ye well her bulwarkes, consider her palaces, that ye may tell it to the generations following.*

The sixth use of this late experience of the Kirks delivery, is to observe the impregnable defence of the Kirk, shadowed forth by the walls of *Jerusalem* for the encouraging of Gods people in all ages, and advertising of all men to beware to attempt to do her wrong in time coming. *Whence learn,* 1. The Kirk of God is so well guarded by Gods wisdome, power, good will and justice, as with a wall of fire, that all the strength to be observed in the walls and towers of earthly *Jerusalem* are but shadowes; For, *Walk about Sion, and go round about her, and tell the towers thereof,* is no other thing then look through the type, and consider Gods protection represented thereby. 2. When a type is to be studied, observation particularly may and should be made of whatsoever in it may lead us further in upon the right uptaking of the antitype resembled thereby, *Walk about, go round about; Marke ye well her bulwarkes, consider her palaces;* for in God, or in Gods attributes something answerable to all these will be found. 3. What light the Lord furnisheth concerning himself and his Kirk which may glorifie God, and serve the posterity

sterity for their edification, should be transmitted unto them: *Marke, that ye may tell it to the generations following.*

Verse 14. *For this God* is *our God for ever and ever: he will be our guide*, even *unto death.*

The seventh and last use of this experience of the Kirk, is consolation in God to Gods people in every hard case, and encouragement to them against all future feares, because God is the same constantly to his people in all ages as the late experience of the Kirk had given proof. *Whence learn*, 1. The great Maker of Heaven and Earth, and Redeemer of his people is one and the same for ever, both in himself and towards those that believe in him; *This God is our God.* 2. God is still in Covenant with his Kirk, and with all the Members thereof, as well in one age as in another; Now, as of old; for *This God is our God for ever and ever.* 3. God will guide them whose God he is, when they seek his counsel out of desire to follow it, and he will not lay down the conducting and governing of those who have committed themselves unto him, but will guide them constantly all the dayes of their life; *He will be our guide, even unto death.*

PSAL. XLIX.

To the chief Musician, A Psalme for the sons of Korah.

This Psalme sets forth the gloriation of a Beleever in the grace of God, and in his blessed condition, wherein he is lifted up above all the wealthy and honourable men in the world, who are not reconciled unto God: And this the Psalmist delivereth out of his own feeling and experience. And first, because it is a main matter, and worthie of all acceptation, he maketh a Preface to his gloriation, *vers.* 1, 2, 3, 4. Then he cometh out with it, making his boast in God; That by faith in God he was so secured against sinne and miserie, that they should not be able to marr his happiness, *vers.* 5. Thirdly, he doth preferre his blessedness above whatsoever wealth or riches could yield

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to a man, *verſ.* 6, 7, 8, 9, 10. and above whatſoever dominion over faire lands, or honour among men could yield to any man, either living or after his death, either to himſelf or to any of his poſterity, *verſ.* 11, 12, 13, 14. Fourthly, he giveth reaſon of his gloriation, becauſe being juſtified by faith, and at peace with God, he was ſure of delivery from every evil, and to be received out of his grave into glory, and received into fellowſhip with God, *verſ.* 15. Fifthly, he guards every true Beleever againſt every tentation which might diſquiet him, when he ſaw himſelf and other godly perſons in outward trouble, and the wicked in proſperity, *verſ.* 16, 17, 18, 19, 20.

Verſ. 1. HEar this, *all* ye *people, give eare, all ye inhabitants of the world.*

2. *Both low and high, rich and poor together.*

3. *My mouth ſhall ſpeak of wiſdome: and the meditation of my heart ſhall be of underſtanding.*

4. *I will incline mine eare to a parable: I will open my dark ſaying upon the harp.*

THe Preface calleth to the hearer for attention, faith and affection to this excellent myſterie which he is to deliver unto all men concerning the bleſſedneſſe of the Beleever above all other men in the world. *Whence learn,* 1. A prepared and ſanctified ear is neceſſary for heavenly doctrine, and people had great need to be ſtirred up to take knowledge of the excellency of it; *Hear this, all ye people, give ear.* 2. The doctrine of ſalvation, of faith, and of conſolation againſt ſin and miſerie, concerneth all people in the world to know; *Give ear, all ye inhabitants of the world, both high and low, rich and poor together.* 3. That is true wiſdome and underſtanding, which doth make men wiſe to ſalvation, and which maketh them truly bleſſed in this life; and this wiſdom is not the birth of mans braine, but is revealed in the word of the Lord, delivered to his Kirk by the holy men of God in holy Scripture;

pture; *My mouth shall speak of wisdome, and the meditation of my heart shall be of understanding.* 4. As it is necessary for the Preachers encouragement to believe what he doth preach; so is it a great inducement to the people to hear Gods word from him who doth speak Gods word, because he doth believe, and doth subject his spirit to the Lords word, as the Prophet doth here; *I will incline my ears to a parable.* 5. The doctrine of true blessednesse, and of the mysterie of mans salvation manifested in the Scripture, doth far transcend the carnall wisdome of the world; the excellency of the Gospel unto the naturall man, is a *parable and dark saying: I will open my dark saying on the harp.* 6. How dark and difficult soever the mysterie of the Gospel be to the carnall world; yet to the man of experience it is plain, sweet and comfortable; and a man of experience as he is best seen in that matter, so is he most willing, heartily to communicate it to others; *I will open* (saith he) *my dark saying upon the harp*: Intimating his delight in the doctrine.

Vers. 5. *Wherefore should I feare in the dayes of evill*, when *the iniquity of my heeles shall compasse me about?*

After this Preface he uttereth his parable and dark saying, the substance whereof is this: I am so perswaded of the favour of God now reconciled to me by the blood of the Covenant, that neither do I need to fear by-past sins, nor any trouble which can come on me hereafter; And this, I say, to let all men know that this blessednesse may be attained by every man, who shall acknowledge his sinnes, and embrace the offers of grace made by God with his directions unto life, as I have done. *Whence learn,* 1. What God has spoken in his word of the blessednesse of the man that is justified by faith, every true Beleever may finde, and may attaine to be fully assured of their perseverance unto eternall life; for here is a proof and example of it in the Psalmists person. 2. This Doctrine of the unspeakable peace of the Beleever reconciled to God through the blood of the Covenant, is a point of truth which the world is ignorant of, and hardly will believe: No wonder therefore he did call it before, and here uttereth it as a *parable and dark saying.* 3. A Beleever after reconciliation, must neither exempt himself from danger of sinning, nor from giving daily accompt of his carriage unto God, nor from challenges for sin, nor from ordinary chastisements for sin, nor from

from heavie troubles and ill dayes which he may meet with; whether by Gods immediate hand for his correction, or by the persecutors of godlinesse for his further triall, exercise and training of faith; for here the Psalmist presupposes that evil dayes will come: he presupposeth that every sin or iniquity of every action and passage of his life, shall leave behinde it an impression of guiltinesse to be taken notice of thereafter, like the print of a mans foot when he lifts his heele and walketh forward; he presupposeth after remission of sin, after the daily exercise of repentance, after frequent intimation made of remission of sin, and that oftner from day to day repeated, a man may be brought in the day of trouble to a back-accompt for altogether, and old reckonings may be raked up again by the troubled conscience, and by the accuser of the Brethren, and that God will be ruling the business for the further glory of the riches of his grace, and further good of his exercised childe; for here the Psalmist foreseeth, and speaketh of his looking for *dayes of evil, and of the iniquity of his heeles compassing him about*, as what shall or may befall him. 4. Faith in the Messiah Jesus Christ, is able to make a man, not only at length to triumph over sin and miserie, over the curse of the Law, and condemnation, or trouble and persecution, but also before trouble come in humble and solid confidence to be fearelesse for what can come, and to look all possible evils out of countenance; *Wherefore should I fear in the dayes of evil, &c.* 5. Albeit it be possible when it cometh to push of pike, and when the man is yoked in the conflict with troubles from without, and challenges for his sinnes within, that the strongest in faith may finde himself not a little afraid; yet when he considereth the ground laid down for settling of his faith, to wit, the truth of the Covenant, the merit of the Mediatours sacrifice, and the freedome, riches and immutability of Gods love and grace, with the Psalmist he may confidently professe and acknowledge, that he hath no reason to be feared for what Satan or the conscience may threaten him with; for this also is imported in *wherefore* should *I fear in the dayes of evil, when the iniquity of my heeles shall compasse me about*, which is as much as if he had said, whatsoever may be my weaknesse, and exercise in trial; yet I know there is no just reason why I should fear condemnation, or to be debarred from the possession of full blessednesse, by whatsoever possibly can come unto me.

Vers. 6. *They that trust in their wealth, and boast themselves*

themselves in the multitude of their riches.

7. *None* of them *can by any meanes redeem* his *brother, nor give to God a ransome for him:*

8. *(For the redemption of their soul* is *precious, and it ceaseth for ever.*

9. *That he should live still for ever,* and *not see corruption.*

10. *For he seeth* that *wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.*

In the third place, the Believer preferreth this his blessed condition to whatsoever either riches or honour or any earthlie thing can yield to any man. *Whence learn,* 1. The blessednesse of the Believer, and the glory of faith is best seen, when the vanity of all earthly happinesse and worldly gloriation in any thing beside God is discovered and compared with the condition of the Beleever; therefore are *they that trust in their wealth*, brought in comparison with the Beleever here. 2. In whatsoever men do count their felicity to stand, in that they put their confidence, and do glory in it as here is presupposed: They that count riches their happinesse, *they trust in their wealth, and boast themselves in the multitude of their riches.* 3. The weaknesse of all worldly things to make a man blessed doth best appear when death cometh; for when the time thereof is come, no rich man can help himself, nor yet joyning his riches with his brothers riches, can help his brother, either by lengthening his life and suspending death temporall, or by recovering him from death when he dieth; *None can by any means redeem his brother.* 4. All men are Gods prisoners of warre, his captives, and liable by justice to death temporal and eternal; and there is no delivery from death, whether temporall or eternall, but by paying a ransome unto God, which is impossible for a meere man to pay; *None can give to God a ransome for his brother.* 5. We are not redeemed with silver or gold, or any perishing thing; our ransome must be of greater value then a meer man can pay for to one that is a man, and no more: *The redemption of a mans soul is precious,* and it ceaseth for ever. 6. Not so much as this worldly life can be perpetuated, by whatsoever wealth or riches, or humane ability can do; far lesse can the life of God, and that blessednesse in heaven be purchased by any meere man;

man; *None can redeem his brother, that he should still live for ever, and not see corruption.*

Verse 11. *Their inward thought* is, that *their houses* shall continue *for ever*, and *their dwelling places to all generations; they call* their *lands after their own names.*

12. *Nevertheless, man* being *in honour, abideth not; he is like to the beasts* that *perish.*

13. *This their way* is *their folly; yet their posterity approve their sayings. Selah.*

14. *Like sheep they are laid in the grave, death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling.*

He compareth the gloriation of the Believer with the condition of those who are not only rich, but also honourable, and Lords of great rents, faire lands, houses and heritages; and he doth preferre the blessednesse of the Beleever to their condition also. *Whence learn,* 1. Albeit experience doth teach that death is common to men of all rankes, wise and foolish, rich and poor, and all; yet men are so besotted, as when they see this, they do not consider it, that they might not place their happinesse in any thing, wherefore they may be separated by death: *The worldly man seeth the wise man die, and also the foolish.* He sees also that many rich men do leave their goods they know not to whom; *They leave their wealth to others*; and yet for all this their seeing the mortality and the folly of mortall men dying before them, they that survive a little do not draw wisdome from this observation, but dreame they shall deceive death, and make themselves someway eternall; they think to perpetuate their name in their posterity by their heritages and the honours of their great families: *Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations. They call their lands after their own names.* 2. The cause of this folly is his deceived heart, and vain conceits and imaginations, which by death are blown away; *Their inward thought is to eternize themselves. Nevertheless, man being in honour, abideth not*; or doth not attain his fancied eternity. 3. The blessednesse of the wealthy, potent and honourable man, as it is not permanent:

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so it leaves him in the dirt at length, and in no better case (if he have no faith or saving knowledge) then a beast: *Nevertheless, man being in honour abideth not, he is like the beasts that perish.* 4. Though the men who are most able to purchase lands; and to transmit them to their posterity, are counted ordinarily the most wise men; yet when men spend their wit and care mainly about things of this present earth, the Lord pronounceth them to be fooles: *This their way is their folly.* 5. Though the observation of the folly of predecessours should make the posterity wise; yet few are found father-better, or father-wiser; but fooles follow fooles in a race, and folly will not want a patrone, so long as fooles are to the fore: *This their way is their folly, yet their posterity approve their sayings.* 6 A worldly man not reconciled to God, dieth as a foolish, sensuall and secure beast as he lived; *Like sheep they are laid in the grave*, for they are deaths prey both soul and body; *Death shall feed on them.* 7. The righteous man justified by faith, and studying to live righteously, albeit you look on him in the worst estate he can be in in the world, under poverty and persecution; yet he is in better condition then the richest and most honourable ungodly man in all the earth; and albeit this doth not appear in this dark world, to blinde men that have not the light of Gods word in them; yet at the resurrection it shall be seen, that the poor and mean just man shall be in a glorious condition above the worldling: *The upright shall have dominion over them in the morning* 8. The whole glory of the worldly-minded man is shortly consumed so soon as he dieth, and then he changeth his lodging for the worse, the best dayes that ever he shall see are gone: *Their beauty shall consume in their grave from their dwelling.*

Verse 15 *But God will redeem my soul from the power of the grave; for he shall receive me. Selah.*

In the fourth place he perfects the comparison, and gives a reason of his gloriation, whereof we heard, *vers.* 5. The summe whereof, is this, wealth and riches, nobility, honour and dominion among men can follow an ungodly man no farther then the grave, there all well-fare doth forsake him for evermore; but as for me who am reconciled to God, justified, and in some measure sanctified, though I die, yet do I live in my soul, being kept by God till the day of compleat redemption, and then my soul being deprived only for a while of the body, shall have it

restored again in the resurrection, and then soul and body both shall fully be redeemed and delivered from the power of the grave; for as God hath received me into favour in this life, and shall receive my soul at death: so at the time of the delivering of my body from the grave, he shall receive me both soul and body into his fellowship, and therefore my condition is better, how many dayes of evil soever I shall see in this life, then the condition of any ungodly man in the world, how wealthy, how honourable and apparently happy soever he be in this world; yea, I may justly glory over all ungodly men, and say yet again, wherefore should I fear in the dayes of evil, *When the iniquitie of my heeles shall compasse me about: For God will redeem my soul from the power of the grave. Whence learn,* 1. Albeit the godly may be subject to mortality and outward misery of this mortall life, common to him and the ungodly; yet here is the difference, he is sure of a deliverance from all misery; *But God shall redeem my soul,* saith he, which God will not do to the ungodly. 2. Then hope of the resurrection is the godly mans chief consolation, and this was the hope of the Saints before Christ came, aswell as since: *God shall redeem my soul from the power of the grave.* 3. A Beleever hath good warrant to be perswaded, not only of his reconciliation with God in this life, but also of the receiving of his soul after this life unto the fellowship of the glory of God, both in soul and body at the resurrection; *God shall redeem my soul from the power of the grave; for he shall receive me. Selah.*

Verse 16. *Be not thou afraid when one is made rich, when the glory of his house is increased.*

17. *For when he dieth, he shall carry nothing away: his glory shall not descend after him.*

18. *Though whiles he lived, he blessed his soul; and men will praise thee, when thou doest well to thy self.*

19. *He shall go to the generation of his fathers, they shall never see light.*

20. *Man* that is *in honour, and understandeth not, is like the beasts* that *perish.*

In the last part by way of exhortation, to make use of this Doctrine, he guardeth every Beleever against every tentation which may arise from the prosperity of the wicked, and hardship of the godly in this life. *Whence learn,* 1. It is a tentation which shaketh

shaketh the faith of the godly sometimes, when they see the flourishing prosperity of the wicked, and their own daily affliction; but this should not move the godly, or make them suspect themselves to be in a wrong course, and the ungodly in a better way: *Be not thou afraid when one is made rich.* 2. The consideration of the shortnesse both of our temporal calamity and of the ungodly mans prosperity, both which do end at death, is the way to overcome the foresaid tentation; For, *When he dieth, he shall carry nothing away, his glory shall not descend after him.* It is not so with the godly, whose glory and happinesse meets him at death. 3. A mans own self-deceiving heart, measuring all happinesse by a mans present outward condition in the world; and hearkening to the flatterie of fooles about him, who use to currie the favour of the wealthy, and love to have the like condition themselves, is the cause why the miserable man is kept still in a golden dream, as if he were happie: *Though while he lived, he blessed his soul; and men will praise thee when thou doest well to thy self*; that is, when thou takest a life of it while thou mayest have it; yet he and they are altogether deceived. 4. The ungodly at their death shall go the way the ungodly went before them, to the place of darknesse and disconsolation, being separate from God and his Saints, and from all blessednesse, and shall never have comfort in their miserable estate for ever; *He shall go to the generation of his fathers*: And what shall become of such wretches? *They shall never see light*; that is, they shall never see the meanest appearance of any joy or comfort. 5. It is not honour, but want of understanding, want of saving faith and wisdome, to provide for eternall life, that puts man down from his excellency, and debarreth him from blessednes; *Man that is in honour, and understandeth not*, is the man here set at nought, and declared to be farre from true blessednes. 6. Whatsoever naturall excellency be in man above the beasts; yet sin hath put him so far down, that except he get saving knowledge of God, and be reconciled to him, he is in no better condition; at least when he dieth, then a beast; *Man that is in honour, and understandeth not, is like the beast that perisheth.*

PSAL. L.

This psalme is a citing of the visible Kirk before God, the Judge of all the earth, (who at last shall judge all flesh in the day of judgement, and shall take vengeance on the wicked,) to compeare before the tribunall of God; Now in time while mercy may be had, and now as then timeously to consider the Lords controversie against the sinners in his Kirk, that they may repent and be saved. And first, the dreadfulnesse of the judgement set down, *vers.* 1, 2, 3. Secondly, the citation of the partie that is the visible Kirk, with the witnesses, *v.* 4, 5, 6. Thirdly, there is a challenge of self-work-justitiaries, legalists, and formal ceremonialists, who did rest upon outward good behaviour, and upon the outward discharge of the ordinances, as if the sacrifices of the law or any performance of external duties had been sufficient to expiate sin, and justifie a man, *v.* 7, 8, 9, 10, 11, 12, 13. Fourthly, there is a direction unto them how to come off their legall righteousnesse, and carnall way of worship, and to turne themselves to the right way of worshipping God in Spirit and truth, *v.* 14, 15. Fifthly, there is a challenge of those who were grossely wicked, *v.* 16, 17, 18, 19, 20, 21. And lastly, there is a direction also to them to repent, and to give God glory in time, with an encouragement to the upright Beleevers to go on their way, *vers.* 22, 23.

Vers. 1.

Verse 1. *THe mighty God, even the LORD hath spoken; and called the earth, from the rising of the Sun, unto the going down thereof.*

2. *Out of Sion, the perfection of beauty, God hath shined.*

3. *Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.*

From the description of the terrour of the Lord coming to judge his visible Kirk, for the slighting of the means of salvation, and looseneſſe of life and conversation; *Learn*, 1. As the Lord is to judge the whole world one day, so in a special and most exact manner will he judge those that draw neer to him in the profession of true Religion, as this whole Psalme holdeth forth. 2. This advantage have they who live in the visible Kirk, they are warned of the judgement ere it come: for, as many other places of Scripture, so this Psalme is an expresse warning piece to the Kirk to prepare for judgement. 3. The terrible processe of the day of Gods severe judgement, being well meditated upon, is a special means to waken mens consciences to take course about their sinnes in time, that they may be pardoned, and their persons reconciled, which is the scope of the whole doctrine delivered in this Psalme. 4. The mystery of the great and terrible day of generall judgement is to be learned from the Scriptures, and expresse predictions thereof in Gods word: The authority, weight, certainty and efficacy whereof flowes from, and depends upon God almighty only; *The mighty God, even the Lord hath spoken.* 5. God Almighty the Sovereigne Judge of all the earth hath appointed, that all who ever took life, in whatsoever time or place they have lived in the world, shall compeare before his Majesty in the appointed time, *The Lord hath spoken; and called the earth from the rising of the Sun, unto the going down thereof.* 6. The true visible Kirk where Gods ordinances are set up, as he hath appointed, where his word is purely preached, is the most beautifull thing under heaven, and there is Gods glory set forth, and manifested more clearly then in all the Lords handywork beside in heaven or earth; Therefore is the place of the Lords Temple here so highly commended, and *Sion called the perfection of beauty*, because of the glory of God sundry wayes revealed there; *Our*

of Sion God hath shined, saith he, in regard of the clear manifestation of his will, specially in the matter now in hand about the day of judgement. 7. Men will take no heed unto what the word of the Lord declareth, till the authority supremacy, omnipotency and justice of God the Judge be apprehended by them, and the great day of his terrible judgement be looked upon as a thing which shall most certainly come to passe at the time appointed; Therefore is it said, *Our God shall come and shall not keep silence.* 8. So many as are reconciled with God, and have closed uprightly with him in the Covenant of Grace, may look upon the day of judgement without terrour or perplexity; yea, and with comfort and confident hope to finde the Judge gracious to them according to the Tenour of the Covenant, even their God: *Our God*, saith the Prophet, *shall come.* 9. Look how fearfull and terrible the Lord did shew himself at the giving out of the Law, no lesse terrible shall he be in the execution thereof, in the day of judging all those whose sinnes shall be found not pardoned before: *A fire shall devour before him, and it shall be very tempestuous about him.*

Verse 4. *He shall call to the heavens from above, and to the earth, that he may judge his people.*

5. *Gather my Saints together unto me: those that have made a Covenant with me by sacrifice.*

6. *And the heavens shall declare his righteousnesse: For God is judge himself. Selah.*

In the second place, he sets down the citation, and summoning in of officers, parties, and witnesses, to make all ready for the judging of all the world, but in speciall of the people who have given up their name to God, and have made a Covenant with him, and professed themselves to be his people; who shall finde all of them at last, that they have had to do with a righteous Judge. *Whence learn*, 1. In the great day of the last judgement Heaven and Earth, and all the Elements shall be moved to render up all whom they have received in custody unto that day: *The Lord shall call to the Heavens from above, and to the Earth.* 2. we need not to question how all the dead shall be raised, how souls shall be reunited to their bodies, how they shall all be gathered together, and how such like great things shall come to passe, one word resolves all; *He shall call to the Heavens, and to the Earth.*

Earth. For as at a word all were made: so at a word, so soon as he shall call, and give out order for compearance, the dead shall be raised, and all shall compear, good Angels, and wicked spirits, all men, good and evil, young and old, every reasonable and understanding creature in Heaven and earth by his almighty power shall be made quickly to present themselves; *He shall call*, is sufficient to effect whatsoever he will. 3. What shall be the course that the Judge shall follow about those who have not heard of him, or who have heard of him, and lived without the Kirk, is not the main matter which the Lords people should enquire for; but this is their part to know, to wit, what, concerneth themselves; therefore doth the Lord say no more here but *He shall call to the Heavens and to the earth, that he may judge his people.* 4. All who are in Covenant with God, every Member of the visible Kirk are Saints by calling; God alloweth this stile upon them, because they are dedicated and consecrated to him, because they are all by speciall vow obliged to be Saints; all make profession of their purpose to be such; all do esteem of themselves, and will have allowed unto them by others the estimation of Gods people, whatsoever be their deserving; therefore saith he, *Gather my Saints together unto me.* 4. At how great a distance soever, whether of time or place, Gods people by profession have lived in this world, all of them shall be assembled together at length to the judgement of that great day; some to the judgement of absolution, some to the judgement of condemnation, good and bad, all shall be gathered before the Judge at once; *Gather my Saints together unto me.* 5. The Lord shall not want Officers, Serjeants, and Servants sufficient for this work, he hath Angels innumerable who shall effect what he giveth order unto them for; *Gather ye my Saints together.* 6. The externall Covenant with God is the ground of the title and honour of Saintship, and Kirk-Membership; whosoever are in visible Covenant with God, are called by his allowance; *his Saints* for so here he doth expound whom he calleth *his Saints*, even all those *who have made a Covenant with him by sacrifice.* 7. No Covenant can be made with God without the interposing of, or professed respect unto a sacrifice, according as the Lord did teach his people in the type and shadow of the ceremonial sacrifising; for as God by appointing a sacrifice to be offered by his people would have every Covenanter to acknowledge and professe that he was worthy to die for his sins, and that it behoved him to flie to a suretie to die for him, (even

to the promised Messiah Jesus Christ, that Lamb of God which was slaine from the beginning of the world, to take away the sinnes of the world,) and to consecrate himself wholly to Gods service? so doth the Lord require still the same things of every Covenanter, from every one of his people; and whosoever do professe their accepting of the conditions of the Covenant, are called those that have made *a Covenant with God by sacrifice.* 8. In that generall judgement, the wise framing the world, the constant course of governing of it, the appointing of the seasons of Summer and Winter, Spring-time and Harvest, the making of the Sun to shine, and the raine to fall upon all, and the furnishing of all with food and good things, shall be witnesses for Gods part toward all men, and *so the heavens shall declare his righteousnesse* 9. No man shall be injured, nor suffer wrongfully that day; yea, all men shall have wrongs done to them repaired; all rewards shall be given according as the word of the Lord hath said: *For God is Judge himself. Selah.*

Verse 7. *Hear, O my people, and I will speak, O Israel, and I will testifie against thee: I* am *God,* even *thy God.*

Having now foretold his people, that there shall be certainly a great day of judging of all men, and specially of his Covenanted people; he entereth here in a friendly manner of controversie with his visible Kirk or professed people, that they might repent and finde mercy in time, before they were brought to the tribunal of severe justice: And first he useth a preface directing his speech to such as were of a better outward behaviour then the worst, to wit, such as trusted in their own works, and specially in the externall sacrifices and ceremonies of the Law without looking to the end and intent thereof; as if by those externall sacrifices their sins had been expiated, and God fully satisfied for them. *Whence learn,* 1. A people settled upon the dregs of their carnal customes, in security and presumption, cannot be moved to enter in consideration of their wayes, or in suspicion of their dangerous condition, except the Lord doth shew himself to them, and rip up their conscience; therefore saith he to them, *Hear, O my people, and I will speak.* 2. Albeit the Lord doth suffer such as are without the Kirk, strangers to the Covenant and Common-wealth of *Israel*, to lie still in their sinnes; yet will

will he debate his quarrel against his own people, which is no small mercy; *O Israel! I will testifie against thee.* 3. The Covenant made with God, joyned with his absolute Sovereignty, do lay double bonds upon Gods people for the obedience of faith, obliging them not to seek salvation otherwayes then he doth teach us; but to worship and serve him as he appointeth; for, *I am God, even thy God,* saith the Lord. 4. Whatsoever quarrel the Lord has against his people for not keeping Covenant made with him, yet so long as there is hope of repentance, he will not dissolve the Covenant, but will offer the benefit thereof unto them; for when the Lord hath said, *I will testifie against thee,* he addeth, *I am God, even thy God,* ver. 11.

Vers. 8. *I will not reprove thee for thy sacrifices, or thy burnt-offerings,* to have been *continually before me.*

9. *I will take no bullock out of thy house,* nor *he-goats out of thy folds.*

10. *For every beast of the Forrest* is *mine,* and *the cattel upon a thousand hills.*

11. *I know all the fowls of the mountains, and the wilde beasts of the field* are *mine.*

12. *If I were hungry, I would not tell thee; for the world is mine, and the fulnes thereof.*

13. *Will I eat the flesh of bulls, or drink the blood of goats?*

After the preface, the Lord passeth by the reproof for much neglect, even in the external performances of outward ordinances, and challengeth only their relying upon the outward work, and their putting a sort of merit upon their work, as if they minded to oblige God unto them by their outward performances. *Whence learn,* 1. Albeit there be just reason to challenge men for coming short of their duty in the discharge of outward ordinances; yet when that is not the maine fault, or when the mending of that fault will not satisfie God, he will wave that challenge for the present, and fasten upon their chief sins, *I will not reprove thee for thy sacrifices, or thy burnt-offering which should have been continually before me.* 2. As men are ordinarily little sensible of their omissions of duties, so are they ready to overvalue their outward

ward performances, and to think that what they do in this kind shall be very acceptable to God, as the carnal Israelites here challenged, did conceive their bullocks *and goats out of their houses or folds* should have been esteemed by God of as much worth, as they who offered them did put upon them. 3. That which is most esteemed of by men, without allowance of God, is abomination to God: such were the external sacrifices of carnal Israelites, who rested upon the offering of external sacrifices, without looknig to that only true sacrifie of the Mediator represented thereby: *I will take no bullock out of thy house, nor he-goat out of thy fold.* 4. It is a disease of foolish man, to think with himself that God is obliged to him when he offereth unto God any part of his goods, when in the mean time a man hath nothing but what God hath given unto him, and which is the Lords by primitive right; *Every beast of the forrest is mine, and the cattel upon a thousand hills.* 5. Albeit all men profess that they acknowledge God to be owner of all the creatures, because he hath made them all; yet their practice many ways doth bewray their heart-ignorance in this point, and that they have need to be taught this lesson from God, *I know all the fowls of the mountains, and the wild beasts of the field are mine.* 6. Unrenewed men cannot chuse but have gross conceptions of God, and to think of him after their own fancie as the carnal Israelites conceived that a fat sacrifice was as acceptable to God, as a fat dinner was to themselves; but God is not like man, and standeth in no need of supply from man or from any of the creatures; all of them have their being and dependance on God, to dispose of them, and bestow them on whom he will at his pleasure, *He is not hungry*; and put the case he had a minde to serve himself of any of the creatures, yet he needs not employ man for that effect; for, *The earth is the Lords and the fulness thereof.* 7. The Lord disdaineth the fleshly conceits which men have to satisfie his justice for their sins by any thing that man can offer unto, him as imaginations unbeseeming a reasonable man; *Will I eat the flesh of bulls, or drink the blood of goats?*

Vers. 14. *Offer unto God thanksgiving, and pay thy vows unto the most High.*

15. *And call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.*

In the third place, he exhorteth them to forsake this carnal way of seek-

seeking salvation, and setteth them upon the right course of true blessedness and spiritual service. *Whence learn*, 1. The way of salvation and of Gods worship is spiritual, and may possibly be resembled and furthered by external bodily exercises, but does not stand on things external; and to speak it more particularly, God will have the man whose person and service he will accept, to be sensible of his own want of every good thing, and inability to furnish to himself any thing which he lacketh, and to acknowledge God only to be the all-sufficient fountaine of grace and of every good donation, and to seek what he hath need of from God, and to depend upon his grace when he hath sought it, and to return the praise of Gods free and gracious gift unto him when he hath received it; for all this is presupposed and imported in this offering of thanks, *Offer unto God thanksgiving*; to wit, for every point and passage of his undeserved favour: and this he calleth for, because this offering of the sacrifice of praise and thanks, was more acceptable to God then their Ceremonial sacrifices of slain beasts. 2. God will have the man, whose person and service he will accept, to make conscience of all his lawful vowes made unto God, in special of his Covenant-vow made for giving God the obedience of faith all the dayes of his life, which vow true worshippers use upon sundry occasions solemnly to renew: *Offer unto God thanksgiving, and pay thy vows unto the most high God.* 3. Were a man never so faithful and upright in the Lords service, yet he is not exempted from trouble, for reasons concerning Gods glory, good of the person troubled, and benefit of others; this the Lord holdeth forth in preparing their mindes, by making mention unto believers *of a day of trouble.* 4. Among other ends of the Lords sending trouble, this is one, to make the believer in the sense of his need to make use of his Covenant with God, and by faith to draw neer to him in prayer for help and relief in due time, *Call upon me in the day of thy trouble.* 5. The true believer and depender upon the sure and rich grace of God, cannot possibly fall in any trouble out of which he shall not be delivered, but whatsoever evil come, he may be praying to God, yea he shall be delivered, *Call upon me in the day of trouble, I will deliver thee.* What more absolute promise can be made to a believing supplicant? 6. A believing supplicant shall not only be graciously answered to his petition, and so have cause of praising God, but also shall have grace in effect to praise God, *And thou shalt glorifie me.*

Vers.

Vers. 16. *But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth.*

17. *Seeing thou hatest instruction, and castest my words behinde thee.*

18. *When thou sawest a thief, then thou consentedst with him, and hast been partaker with the adulterers.*

19. *Thou givest thy mouth to evil, and thy tongue frameth deceit.*

20. *Thou sittest* and *speakest against thy brother: thou slanderest thine own mothers son.*

21. *These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy self:* but *I will reprove thee, and set* them *in order before thine eyes.*

In the first place, the Lord pleadeth mercifully with the gross sinner and scandulous liver, for abusing this priviledge of the Covenant by his lewd conversation and secure Atheisme, that he being convinced of his sin, might repent, and eschew the wrath which is to come. *Whence learn,* 1. To such as profess Religion, and observe the outward ordinances thereof, and do not live scandalously; the Lord howsoever he lets them know he is not well pleased with their way, yet he doth speak unto them more mildly, because it is possible some beloved Laodiceans, young and unskilful true converts may be guilty of no small measure of dead formality; but to such as live in gross scandalous sins, the Lord speaketh more roughly, calling them by the name of *wicked; But unto the wicked God saith.* 2. Such is the deceiveableness of sin, and the deceit of the heart, and the power of Satan upon secure sinners, that they can without remorse of conscience profess the true Religion, pretend to a Covenant with God, and yet live loosly as Pagans or Atheists: *They take Gods Covenant in their mouth,* and mean time *do hate instruction, and cast Gods words behind them.* 3. Such as by their lewd conversation do give an open affront to their Religion, are so detestable to God, that he accompteth them wicked haters of reformation, contemners of Scripture, disgracers of their holy profession, and such as

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he will take no Religious service of their hand, *Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behinde thee.* 4. Albeit men do profane the Covenant, and deserve to be thrust out of it as unworthy to have the benefit of it, or to be suffered any more to profess it; yet God will not give up with them hastily, but will after a friendly manner declare to them their sin and misdeserving, that their conscience may be moved towards repentance; *What hast thou to do to take my Covenant in thy mouth, seeing thou hatest instruction.* 5. The man that casteth Gods word behinde him, cannot chuse but serve a worse master, and be made slave to his lusts, and be led away to every sin, as tentation doth lead him, he will not stand to be a greedy thief, and a filthy adulterer, *ver.* 18, and to loose his tongue to all the evils whereunto the tongue can serve. *ver.* 19. yea and to become unnatural to those with whom he is bound in neerest bonds of blood, *ver.* 20. 6. Such is the Lords patience, that he doth oft-times endure very long horrible provocations of those that are in outward Covenant with him, that by his long-suffering he may lead them to repentance: *These things thou didst, and I kept silence.* 7. When men do not profit by the means which should lead them to repentance, they grow worse for the means, more seeure and hardened in their ill wayes, and more godless in all respects: *Thou thoughtest I was altogether such a one as thy self.* 8. Such as live a loose life with a profession of Religion under the shining light of Gods word, do not keep their consciences quiet, otherwayes then by transforming God into an idol after their own fancy, and by feigning him to be what he is not, and not to be what he declareth himself to be; *Thou thoughtest that I was altogether such a one as thy self,* that is to say, *No more displeased with thy wayes then thou thy self was.* 9. Although the Lord keep silence for a time, yet he will at length let the sinner know by his word and rods, how displeased he is at sin: *But I will reprove thee,* saith the Lord. 10. Sins forgotten cast behind back, and cast together in confusion by the secure sinner, shall in the day of Gods reckoning be brought to remembrance with time, place, and other circumstances, and so presented to the conscience, as the sinner shall not be able to look aside from his fearful accusation and ditty, *I will set them in order before thine eyes.*

Vers. 22. *Now consider this, ye that forget God, lest*

left I tear you *in pieces*, *and* there be *none to deliver.*

23. *Whoso offereth praise, glorifieth me: and to him that ordereth* his *conversation* aright, *will I shew the salvation of God.*

In the last place, the Lord being loath to dissolve the Covenant, or to destroy those that are in the visible Kirk; how wicked soever, exhorteth them to repentance while it is time, before he cast them off utterly, and so sheweth them the way of returning home to him, as he doth also encourage such as are sincere worshippers of him to go on. *Whence learn,* 1. The Lords controversis with his people, and threatning of wrath upon them, do carry much love and mercy in their bosome; it is admirable that such offers of grace and reconciliation are made by God after so just and fearful challenges, as here we read. 2. As the affectionate remembrance of God is an aw-band to keep from sin, and a spur to all duties; and as consideration of Gods word is a means to waken the conscience, and affect the heart with high and right thoughts of God: so the forgetting of God, and consideration of what is necessary, casts a man open to all sin, and makes way for his destruction; *Consider this, ye that forget God, lest I tear you in pieces.* 3. If they who have gone far away from God, do not haste them home unto him, they are like to meet with judgement mercilesse, and to finde no opportunity or time granted as they could wish to repent, *Consider, lest I tear you in pieces, and there be none to deliver you.* 4. To set men on work to endeavour the honour of God by worshipping him in Spirit, and to conforme their outward actions of the body to the rule of Gods word, is the scope of all Gods pleading with his own people; for his controversie is closed with a direction to all, *to glorifie God, and to order their conversation aright.* 5. That man worshippeth God in Spirit, who giveth him the praise of his *justice,* in acknowledging his sins against Gods law, and his ill deservings *in the course* of daily renewed repentance, and who giveth unto God the praise of his *grace* and mercy, in flying to the refuge set before him in the Gospel, in the course of daily renewed *acts of faith* in Christ; and he who giveth God the praise of his *holiness* in studying daily to mortifie the lusts of the flesh by his Spirit, and to be renewed in his minde and affections; and in a word, he who in his heart and affections studieth to give God the honour *of all his attributes*

tributes, titles, or name, by whatsoever occasion manifested to him: This is the worshipper of God in Spirit and Truth, whom the Lord by all his dealing with his people is seeking to form and gain to himself, *Whoso offereth praise, glorifieth me.* 6. Sincere endeavour to worship God in Spirit, is best seen in a mans care to conforme his life and bodily actions to the rule of Gods word; for, with *glorifying of God* he joyneth here, *ordering his conversation aright.* 7. Whosoever shall set himself to be Gods servant in Spirit and Truth, shall finde God to he his Saviour to the uttermost, how godless soever, how vile soever he hath been; If he shall prepare himself against the dreadful day of Judgement, by receiving the offer of grace in Jesus Christ, with all the fulness of the salvation of God in him, and in Christs strength shall study to bring forth the fruits of his faith in a blameless conversation; he shall undoubtedly be saved: for God hath said, *Whoso offereth the sacrifice of praise, glorifies me; and to him who ordereth his conversation aright, will I shew the salvation of God.* Amen, Amen.

FINIS.